

**Comparative Religion**  
**& Sociology.**

**DEDICATED**  
**TO**  
**THE EAST & THE WEST**

### **III Comparative Religion & Sociology**

# Comparative Religion & Sociology.

## **I. Universal Religion and Sociology.**

In all times, throughout human history, man has been searching for God, and the various Religions of the world are God's answer to the search made through men in whom more of Himself was manifest than is the case in ordinary people. Every one of Them brought the same Divine message to the world taught the same fundamental

spiritual truths proclaimed the same changeless moral law," and lived a noble and inspiring life. They put the one Message in different ways each choosing the way which would most help the people to whom He came. For this reason religions are different but all the differences go to the making of perfection and to the enriching of the world as a whole. Sects have arisen in all the religions and divide their adherents from each other in various matters of teaching and administration. Yet as these sectarian divisions group themselves respectively under the banners of their different faiths so may all the religions of the world be seen as Branches of one Tree of Life, the Universal Religion, whose roots are struck deeply into the soil of the Divine Wisdom, and whose leaves are for the healing of the nations. They all have one treasure the Knowledge of God, which is Eternal Life. They use many methods, but all have one object the helping of man through purification to perfection. They have the essential truths in common, but differ in many details and in the relative stress laid on each. The doctrines of Universal Religion and Sociology are

- (1) The Unity of God—One Self dependent Life,pervading all things,and binding them all together in mutual relations and dependence
- (2) The Manifestation of God in a universe under Three Aspects
- (3) The Hierarchies of Spiritual Beings
- (4) Incarnation of Spirit
- (5) The Two basic Laws [of Causation and of Sacrifice].
- (6) The Three Worlds of Human Evolution.
- (7) The Brotherhood of Man

## **i Universal Religion**

### **(1)**

1 The Unity of God is the central doctrine of Religion and the one sure foundation of Morals

2 He is Self existent, Infinite and Eternal, the *One Life on which all lives depend*, the *One Existence from which all existences are drawn*

3 While the fact of the *Divine Unity* is the foundation of religion and morals, the realisation of it gives strength and sweetness to life

4 As we learn to see the Divine in everybody and in everything, we realise that all is moving towards a blissful goal. Being but fragments of Divinity, we are each imperfect, and our separate imperfections cause our disharmonies, but we are fragments which are growing, growing towards perfection

5 When that perfection is reached, we shall have reached the Unity

6 These many Selves--superhuman, human, and sub human--are all fragments of the One Self, and therefore destined to perfection.

7 Good is our inevitable destiny

8 Moreover, since we are fragments of Divinity, we may find God by plunging into the profoundest depths of our being, beyond our changing feelings and thoughts and wishes, into our Spirit, who came forth from Him and ever has his being in Him. That which is eternal in us, our deepest Self, is Divine.

9 As by knowing one clod of clay all clay is known, as by knowing one piece of gold all gold is known, as by knowing one piece of iron all iron is known, so to know one Self really is to know the Self, to know God.

10 But the Divine Self may be found only by those whose lives are pure, who are selfless, devoted in heart and concentrated in mind.

## (2)

11 All Theologies have distinguished between God in His own Nature and God in Manifestation. Religion itself is not much concerned with this distinction, since it seeks for God and deals with man's relation to Him without troubling itself with the metaphysical concepts which Theology demands. These demands are made in order that the intellect may find answers to problems which confront it, the heart only searches for an Object to love and to adore.



12 But religions have ever had their theologies, and these contain profound truths, expressed in intellectual terms, the statement of the truths varying in form according to the particular religion, and even the particular teacher. Religious disputes range around these intellectual terms not round the truths which they partially and imperfectly express. Spirit is one, but intellect is multiform, and, like a prism, it analyses the white light of truth into its constituent colors, and each color is different from the rest, though part of the one white light.

13 Among these truths is that of the divine Self manifestation in a universe, and this Self manifestation is, by the deepest intellectual thought seen to be a Triplexity. God shows Himself in three Aspects, in three fundamental Modes as three essential Qualities, as discharging three primary Functions in relation to His Universe. This fact has given rise to the Trinities in many religions ancient and modern.

14 The unmanifested God Infinite and Absolute, the ever changeless Self-existent and unconditioned, is 'without qualities', the manifested God, the Supreme Lord of the Universe, is "with qualities", these essential qualities are Existence.

Consciousness, Bliss, and the triplicity of the human Spirit, with his three qualities of Activity, Cognition, Will is the limited reflexion or image, of the Supreme Lord and the proof of the triplicity of the Object whom he reflects

15 This is the root truth underlying all Trinities, whatever names are given to their constituent parts in the various religions

16 All proclaim with one voice this inner triplicity of nature displayed by Deity in manifestation, reflected in the triplicity of consciousness in the universe in which He manifests The three Aspects of Divinity revealing themselves in a universe become for the dwellers in that universe, three Beings "Three Persons but one God"

17 And, as it were behind and below all these, there is the deepest metaphysical truth—universal and abstract, true of all universes past, present and to come, of which truth all these are expressions in Time and Space the One Self the Universe or Not Self which is His Thought, His thinking of it, or the Relation between Thinker and Thought by which the latter lives and is fruitful

18 Thus manifested God is the Root of the universe

19 He is the Shaper, Builder, Architect of His

worlds, and His life alone gives birth to them preserves them during their term of existence and recalls them out of their separation into His Unity when that term is over

20 This work of bringing a universe into being of gifting it with a share in His Existence of vesting in it if one may use the phrase a portion of His Existence is necessarily that of Deity in His third Aspect

21 He alone sustains and preserves the worlds, and the exercise of this function is what is called the manifestation of His second Aspect or Person, in relation to His universe

22 And He alone when the period of rest arrives, calls home to Himself the Spirits which went forth from Him dissolving the worlds He formed

23 In this doctrine of the three divine Aspects of God in relation to His universe—we have the primary truth of the divine Unity made concrete and applied to the primary functions of Divinity in His worlds

24 He is the Father of our Spirits the Protector of our lives the Source of our activities we come into these close relations with Him as individuals while in His own nature we know Him as our innermost Self

## (3)

25 The divine Life clothes itself in an immense variety of forms, and these are not confined to this our world—a mere speck in illimitable space—nor even to those kinds of matter which we can see with our bodily eyes. In our own world, God's Life holds the mineral together, in His quality of Existence, expresses itself in dawning sensibility in the innumerable forms of the vegetable kingdom, in a partial expression of His qualities of Consciousness and Bliss gives feeling and dawning intelligence to the animal in a fuller expression thereof and unfolds Himself most fully in man, 'the crown of creation,' in his triple nature.

26 It would be unreasonable to suppose that the divine Life manifests only in physical matter on our one small world, and is confined to our earth, water, and air alone. Not only are there countless inhabited worlds, but the huge realms of space, the all penetrating ether, worlds composed of matter too subtle for our vision are all thronged with beings sharing in the inexhaustible Life of God. Intelligences of every grade superhuman and sub human—as we may phrase it, taking our own race as a standard of comparison—reflect the divine image in ever varying proportions teeming

myriads of Lives are graded, as it were, on a mighty ladder, whose foot is set in the mire of the visible worlds and whose top is lost in the splendor of celestial radiance

27 All religions have recognised the existence of superhuman Intelligences, and have called them by various names Shining Ones, Archangels and Angels, Most of the religions also recognise the existence of inferior Intelligences, for the greater part sub human,

28 These Angels are the ministers of God, the living Intelligences ever at work through what are called 'natural laws' They are the agents of the divine Mind in its ceaseless activity.

29 Some have to do with the administration of the laws of nature some later, with the helping of men and the answering of their prayers for material things but the spiritual man does not worship them for they aid but in worldly success

30 Religion bids us see in the universe not a dead machine a soulless automaton, grinding away mechanically according to chemical and other laws, but a living organism in which chemical action is the result of living activities—as the chemical changes in the cells of the brain are the result of the exercise of thought—and in

which Spirit, as intelligence, guides matter, as nature, to deliberately foreseen and chosen ends. It shows us man as evolving in the midst of beings above and below him, evolving like himself to higher and higher stages, unfolding hidden possibilities, developing endless potentialities. He is one of a vast family, dwelling among elders and younger, elders who help him, younger who need his help. A dazzling panorama of interlinking lives unrolls before him and he sees that both above and below him the divine Nature is working in the changeless and perfect will which is Law; that below him creatures are compelled by that Law, and work unconsciously according to it, that above him creatures associate themselves joyfully with that Law, and work consciously according to it. That in the intermediate human Order alone is there an anarchy of warring wills. He begins to realise that this disharmony is a necessary stage between the compelled activities of the lower Orders and the voluntary but equally law abiding activities of the higher ones. That man occupies the stage in which Will is evolving and that anarchy must continue until that Will which is an Aspect of God in him, has grasped the fact that in its voluntary association with the Parent Will lies its true freedom.

31 Then unfolds before him the grandiose conception of the Heavenly Man, the cells in whose body are living individuals, moved by one indwelling Life. Those who rise above the anarchy of warring human wills into the superhuman state, become truly and literally a glorious body for the use of the indwelling Spirit, moved by a single Will, and that Will divine to carry on the ever evolving worlds

## (4)

32 The whole universe may be said to be an incarnation of Spirit since no fragment of matter, however minute, could hold together for one instant save for the life which ensouls it. Matter exists but for the expression of Spirit, and is meaningless, purposeless, useless, save as the medium for such expression

33 Every man is a divine incarnation, every man—nay every animal, tree and mineral—is Spirit incarnate, forms may change, may be born and die, but Spirit abideth ever

34 There is difference of opinion though only in modern days, as to the method whereby man reaches perfection

35 But the elder religions of the world, living and dead, were unanimous in their declaration that

the Immortal Spirit slowly unfolded his divine powers through a long succession of lives upon earth, separated by intervals spent in the super physical worlds, the earthly lives were regarded as being devoted to the gathering of experience the disembodied lives to suffering the results of evil experiences, and to transforming the good experiences into intellectual and moral capacities. These capacities wrought out in the heavenly world after death form the character with which the babe is born in his next life on earth.

(5)

36 The Two Basic Laws are the laws of the unfolding of the Spirit in his material vehicles and of the growth or evolution of those vehicles.

37 The first Law is the Law of Action and Reaction. Wherever there is Action there must inevitably be Reaction, and this is the Law of the material worlds. Every object is related to other objects and by these interrelations they evolve. Hence it is the Law of Evolution for man's bodies, whether they be made of dense or of subtle matter. Matter in continual movement is ever vibrating and the Spirit embodied in matter cannot escape from this Law. For every change of consciousness in the Spirit—



every desire every thought every activity—is accompanied by a change of vibration in the bodies which clothe him and every vibration in those bodies initiated from without from other embodiments in the universe in which he is living causes in him a change of consciousness This is the inevitable and unceasing correlation between Spirit and matter between the Life and the form in which it is embodied All those changes come under the Law of Action and Re Action the Law of Cause and Effect the Law of Evolution in matter

38 The second Law is the Law of Sacrifice as universal in the realm of Spirit as the Law of Action and Re Action is universal in the realm of matter The Spirit unfolds under the Law of Sacrifice as the body evolves under the Law of Action and Re Action The Spirit lives and triumphs by sacrifice, as the body thrives and evolves by wisely directed activity

39 The divine Will makes for Righteousness and those who disregard it must inevitably suffer

40 In the physical world no one now denies the inviolability of natural law The Law is as inviolable in super physical worlds as in physical for all worlds are God built and God sustained and it works along three main lines which flow from

our threefold Spirit, the trinity which is our Self

41 By our Will, showing itself also as Desire, we attract or repel surrounding objects to and from ourselves, that which we passionately desire, or resolutely will, comes to us, our action by will or desire on objects and people around us brings the reaction of approach or withdrawal

42 By our Thought we create our character, for a thought often repeated becomes a habit, and a habit gradually crystallises into a permanent quality, or a part of our character Thought is the cause of action, and to the spiritual sight is the hidden side of it That on which the mind dwells, the body performs

43 By our Activity—our acting on others—we bring about a similar reaction on ourselves Happiness spread among others means happiness flowing back on ourselves, pain wrought on others reacts as suffering to ourselves

44 Sacrifice is the outpouring of life for the benefit of others, and this law of the unfolding Spirit is the law by which the worlds are built and upheld Spirit being the direct emanation of God's Life, is a spring fed from an inexhaustible source, and the more it pours out, the more flows into it

45 In the material worlds, the endless chain of cause and effect—effect becoming a new cause, and so on endlessly—binds the world is bound by action, truly and every action done is a new bond. But the action which is done as part of the divine Activity, in which the doer is but an agent, in which he seeks for nothing, desires nothing for himself as a separated self that action offered as sacrifice—that action does not bind for the whole is acting through the part and not the part for itself, action binds except that done for the sake of sacrifice.

46 Here is the road to freedom matter binds by selfish activity, Spirit frees by sacrificial activity, thus Spirit triumphs over matter, the Man Immortal over his bodies, the human will becomes one with the divine.

### (6)

47 In the physical world man dwells during the life time of his physical body. This is the world of causes in which he sows the seed the harvest of which he reaps on the other side of death.

48 The world into which man passes at death, is called by many names, but all the names convey the idea of an intermediate condition sometimes

quite happy, sometimes suffering, sometimes purifying, sometimes punitive, but not the state of perfect bliss or—the state of hopeless woe, attained later

19 The heaven world, from which all evil is excluded is the world in which joy beyond earth's dreamings, peace beyond earth's understanding is the lot of the blessed ones who dwell therein

20 These then are the three worlds of human evolution

51 Man's relation to these three worlds is constant during his physical life. He lives in the physical world by his bodily activities—thinking, desiring, and acting through the brain and nervous system, as well as carrying on the ordinary vegetative and animal functions. By his emotions and desires he is related to the intermediate world—the matter of which is intermingled with the physical in his material constitution—and by his intellectual faculties to the heavenly

52 The Physical World is the field for man's waking activity whereby he sows the seeds of good and evil, to ripen in the future

53 Where the Soul has been enslaved by the body in the physical world suffering follows in the intermediate world where the Soul in the physical

cal world, has mastered the holy peace and happiness are there the result

54 The Intermediate World is divided into two, the Land of the Fathers and the Land of Ghosts. All these are temporary, and serve for purification, the man later passing on into the heaven world whence after a longer or shorter period—according to the intellectual and moral value of the preceding life—he returns to earth

55 The Soul reaps in heaven, the world of thought untainted by the lower desires, the harvest of all good seed of thought and pure emotion sown during his sojourn in the physical world.

56 Those who accept Reincarnation see in the heaven-world not only the harvesting of all good seed sown during physical life, but also a world in which all good experiences, aspirations and endeavors are transmuted into mental and moral qualities, which, in their totality, form the character with which the man comes into the physical world at the birth

## II. Hindu Religion & Sociology.

Dharma is the key-note of Hinduism. Dharma is that which holds together the different elements of a thing, and thus combines them into one organic whole. The conception of Dharma is cosmic and universal. Everything in creation has its dharma. The most correct rendering of our dharma is to be found in the word Law. It is the Law of Being. And as every object, whether animate or inanimate—whether vegetable or animal or human—has its own law of being, so we can reasonably use the word dharma in regard to them all. This Law or Law of Being is not, however, imposed upon objects from without, but grows from within, through the general course of their history and evolution. It is what, in the philosophy of evolution, they call a Regulative Idea. It is something constitutional. And as the constitutions of different things differ, so this dharma also organises and expresses itself differently in different objects. Is there any constitutional difference between one individual human and another, so the dharma of one man cannot truly be

the dharma of another. It is something essentially specific and personal. The law and course of ethical and spiritual evolution in one person, cannot, therefore be necessarily the same as that of another. What is good for one, may not therefore, be good for another. There must consequently be great diversities of both faiths and cultures in the community, owing to fundamental constitutional differences between the individuals composing it. Hinduism has always recognised this fact. It is, therefore, not one religion, but a federation of many cults and cultures. The Hindu society is also, for the same reason, not a homogeneous unit but rather a highly developed organic whole which seeks to realise its essential unity not by denying but openly accepting and harmonising in the totality of its life, the endless diversities of its component organisms. Like the Hindu religion Hindu society is also not a unit but a federation of many units. The freedom and integrity of the parts inside the unity of the whole, is the very soul and essence of the federal idea. And in no religion or society has this organic federal ideal been sought to be so fully realised as in the Hindu religion and the Hindu society. And because of this wonderful combination of isolation and association, of freedom

and federation, in the very constitution of our society and religion, we find that in a country inhabited by so many different races, racial antagonism has scarcely been known and among a people divided into so many sects and cults never had the stake or the rack been set up for the spiritual benefit of the heretic



the superwaking consciousness a state higher and more real than the waking consciousness existing in all subtle worlds, however many the individualised self the Monad. That is the second stage of the God consciousness the letter L. And the third, as it is revealed in its utmost splendour in the highest world of all the God world where God Himself unfolds His powers. That is the all knowing, perfect in knowledge the supreme. That is the third state and is the letter M. The pitiless One, the All, then the loftiest manifestation, which truly is God Himself manifesting with attributes, thirdly the individualised selves scattered through the worlds wherein consciousness exists and all is consciousness and then fourthly the manifestation called the vital self, the ordinary waking consciousness of man of beasts, of plants of stones in the wheel of births and deaths, of all that is. All this is the manifestation of the One and is summed up in the One. The three summed up in One—the A, the U, the M pronounced as one syllable—is the Absolute. The letters A, U and M represent the first, the middle and the last sounds, are uttered with mouth open, with mouth half open and half shut and with mouth shut and are pronounced as A, the first U & M in the word Vacuum while

(the Primordial Creative Power called also Maya and Avidya unwisdom) is called Ishvara the Lord or, Powerful one also Prajna (Consciousness Proper when regarded from an individual point of view) There is however said to be no distinction between Cosmic (C) and Individual (I) Consciousness at this stage The five Tanmatras, root elements or Great Beings (Mahabhutam) are the prototypes of Ether Fire Air Water and Earth These are combined to form the subtle vehicle and these again recombined to form the gross Chit, in its second stage in contact with the Sukshma Deha is called Hiranyagarbha the resplendent germ or Sattatma the thread soul cosmically and Tanjasa or the bright individually The Antah karana or inner organ called also Anta Indriyani or the inner powers consists of four faculties Buddhi reason or intellect the deciding power Manas, impulsive mind the vacillating or doubting element Chitta the grasping of perceptions and ideas thus supplying the matter of thought some times called imagination Ahankara the I making faculty which refers everything to the individual also called the karta or doer The five Gnanendriyani are the powers of hearing touching seeing tasting and smelling The five Karmendriyani are

the powers of speech, handling, locomotion, excretion and procreation. The five Prāṇs are vital ethers or currents, the upper, lower, equilibrating, distributing and projecting. Chit in its third stage in contact with Sthulā Dehā is called Vāishvānara where all men live cosmically and Jivā (the living one, individually.)

(1) That Aum, the word which never dies, this all its meaning is. What was, What is what will be, all is but Aum. What else besides which triple time transcends that too is Aum.

(2) All this is surely Brahman. This Self is Brahman. This Self is fourfold too.

(1) Whose field is waking life whose consciousness is outward, of seven members nineteen mouths devoured of gross things where all men

knowledge range and equal minded grows, in that man's clan there is none who knows not Brahman, who knoweth thus

(11) Whose field is deep sleep life, the one of consciousness is letter M, put third from measuring or being laid All this he surely measures and reaches to the end, who knoweth thus

(12) The partless fourth, incomprehensible, that ends all going out, benign (and) secondless Aum, such as this is Self indeed, By Self he enters Self who knoweth thus, who knoweth thus—  
*Mandukyaopanishad*

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Kunti, perform thou action (9). Therefore, without attachment, constantly perform action which is duty, for, by performing action without attachment, man verily reacheth the Supreme (19). As the ignorant act from attachment to action, O Bharatha so should the wise act without attachment, desiring the welfare of the world. (25)]

Chapter IV deals with the path of knowledge but as above observed Sri Krishna refers to action also thus showing the inter-relation and

na's clear exposition Arjuna feels doubt about the twofold Path.

[Children, not sages, speak of Sankhya and Yoga as different, he who is duly established in one obtaineth the fruits of both (1). That place which is gained by Sankhyas is reached by Yogis also. He seeth, who seeth that the Sankhya and the Yoga are one (5). The harmonised man, having abandoned the fruit of action, attaineth to the eternal Peace, the non-harmonised, impelled by desire, attached to fruit, are bound (12). He whose self is unattached to external contacts and findeth joy in the Self, having the self harmonised with the Eternal by Yoga, enjoys imperishable bliss (21).]

Chapter VI deals with at—one—ment or meditation which is the necessary supplement to both the Sankhya and the Yoga paths. That meditation is supplemental is seen from Chapter XIII, Shloka 25 where it is said that knowledge of the Self is attained by meditation as well as by Sankhya and Yoga.

[Let the Yogi constantly engage himself in Yoga, remaining in a secret place by himself, with thought and self subdued, free from hope and greed (10). There having made the mind one-

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pointed with thought and the functions of the senses subdued steady on his seat he should practice Yoga for the purification of the self (12) The Yogi ever united thus with the Self with the mind controlled goeth to Perce to the supreme Bliss

Chapter VIII is the continuation of Chapter VII as the concluding Shloka of Chapter VII and the opening Shlokas of Chapter VIII show. Chapter VIII refers to Pranava meditation also.

[The Indestructible, the Supreme is the *Eternal*, His essential nature is called *Self-knowledge*; the emanation that causes the birth of beings is named *Action* (3). Knowledge of the Elements concerns My perishable nature, and knowledge of the Shining Ones concerns the life-giving energy; the knowledge of Sacrifice tells of Me as weaving the body, O best of living beings,(4). And he who, casting off the body, goeth forth thinking upon Me only at the time of the end, he entereth into My being: there is no doubt of that (5). The worlds, beginning with the world of Brahma they come and go, O Arjuna; but he who cometh unto Me, O Kaunteya, he knoweth birth no more (16) From the unmanifested all the manifested stream forth at the coming of day; at the coming of night they dissolve, even in That called the unmanifested (18). This multitude of beings, going forth repeatedly, is dissolved at the coming of night; by ordination, O Partha, it streams forth at the coming of day (19) Therefore verily there existeth, higher than that unmanifested, another

unmanifested, eternal, which in the destroying of all beings, is not destroyed (20) That unmanifested, 'the Indestructible, It is called, It is named the highest Path They who reach It return not That is My supreme abode (21) Light and darkness, these are thought to be the world's everlasting paths by the one he goeth who returneth not, by the other he who returneth again (26) ]

Chapter IX deals with the Immanence of God, which is worked out fully in the Xth Chapter and is shown actually to Arjuna in the XIth

(Kingly Science, kingly Secret, Supreme Purifier this intuitional, according to righteousness very easy to perform, impensurable (2) Men without faith in this knowledge, O Parantapa, not reaching Me return to the paths of this world of death (3) By Me all this world is pervaded in My unmanifested aspect, all beings have root in Me. I am not rooted in them (4) Nor have beings root in Me, behold My sovereign Yoga! The support of beings, yet not rooted in beings My Self, then efficient cause (5) All beings O, Kaunteya, enter My lower nature at the end of a world age at the beginning of a world age again I emanate them (7) Hidden in nature, which is Mine own I emanate again and again all this multitude of beings, help

with the ordinary eye spiritual sight is given him by the Lord. This Chapter deals with the personal realisation of the Universal Self by Arjuna. This is the Vision of the union of the many seen in the One. Having heard in Chapters I to VI of the Twofold Path and of God, Universe and Man in Chapters VII and VIII and having been told in detail of the Immanence of God in the Universe in Chapters IX and X Arjuna is naturally desirous now of personal realisation which is given him by the grace of the Lord Sri Krishna.

Here to day behold the whole universe movable and immovable standing in one in My body O Gudakesha with aught else thou desirest to see (7). There Pandava beheld the whole universe divided into manifold parts standing in one in the body of the Deity of Duties (13). This Form of Mine beholden by thee is very hard to see. Verily the Shining Ones ever long to behold this form (52). Nor can I be seen as thou hast seen Me by the Vais nor by austerities nor by alms or by offerings (53). But by devotion to Me alone I may thus be perceived Arjuna and known and seen in essence and entered O Parantapa (54).

Chapter XII deals with Devotion to God, which subject finally comes after the personal con-

viction of Arjuna by seeing the universal form of Ishvara. This is true Bhakti that comes on the Vision of the Supreme. The question naturally arises whether the Unmanifested or the Manifested Ishvara should be worshipped. This Chapter reconciles the two forms of worship. Bhakti Yoga is considered as a separate path generally, but truly it is not separate but is necessary for both the Gnana and the Karma Margas. It is the connecting link between the two paths. These three paths correspond to Intellect, Desire and Activity—or Gnana, Ichchha and Kriya, the Gnana Marga to Intellect, the Bhakti to Desire, the connecting link between Intellect and Activity, and the Karma Marga to Activity. These three aspects of the Self correspond to the three qualities of Matter, Satva, Rajas and Tamas. This dual triplicity is the reflection again of the triplicity of Ishvara. Sat.

[They who with mind fixed on Me ever harmonised worship Me with faith supreme endowed these in My opinion are best in Yoga(2) They who worship the Indestructible the Ineffable the Unmanifested Omnipresent and Unthinkable the Unchanging Immutable Eternal ( ) Restraining and subduing the senses regarding everything equally in the well-re of all rejoicing these also come unto Me (4) The difficulty of those whose minds are set on the Unmanifested is greater for the path of the Unmanifested is hard for the embodied to reach (5) Those verily who renouncing all actions in Me and intent on Me worship meditating on Me with whole hearted Yoga (6) These I speedily lift up from the ocean of death and existence O Partha then minds being fixed on Me (7)

### 3

Chapter VIII deals with the relation between God Universe and Man first and then with the question of Bondage and Liberation It is the qualities of Matter that bind and Liberation consists in transcending them

[This body son of Kunti is called the Field that which knoweth it is called the

My womb is the great Eternal in that I place the germ thence cometh the birth of all beings O Bharata (3) In whatsoever wombs mortals are produced O Kaunteya the great Eternal is their womb I their generating father (4) Harmony Motion, Inertia such are the qualities Matter born they bind fast in the body O great armed one the indestructible dweller in the body (5) Of these Harmony from its stainlessness luminous and healthy bindeth by the attachment to bliss and the attachment to wisdom O sinless one (6) Motion the passion nature I now thou is the source of attachment and thirst for life O Kaunteya that bindeth the dweller in the body by the attachment to action (7) But Inertia I now thou born of unwisdom is the deluder of all dwellers in the body that bindeth by heedlessness indolence and sloth O Bharata (8) Harmony attacheth to bliss Motion to action O Bharata Inertia, verily, having shrouded wisdom attacheth on the contrary to heedlessness (9) Now harmony prevaileth, having overpowered Motion and Inertia, O Bharata now Motion having overpowered Harmony and Inertia and now Inertia having overpowered Harmony and Motion (10) When the Seer perceiveth no agent other than the qualities and knoweth That

which is higher than the qualities entereth into My Nature (19) When the dweller in the body hath crossed over these three qualities, whence all bodies have been produced liberated from birth, death, old age and sorrow, he drinketh the nectar of immortality (20) ]

Chapter XV recurs to the subject of the unity of the self lest the teaching of the previous Chapter should lead to the forgetting of the unity of the self amidst the multiplicity of phenomenal manifestation. Sri Krishna does it especially because in the succeeding Chapters He is going to work out fully the Triphcity of Manifested Life

[With roots above branches below, the Asvattha is said to be indestructible the leaves of it are hymns, he who knoweth it is a Veda knower (1) Downwards and upwards spread the branches of it, nourished by the qualities the objects of the senses its buds and its roots grow downwards the bonds of action in the world of men (2) There are two Energies in this world the destructible and the indestructible the destructible is all beings, the unchanging is called the indestructible (16) The highest Energy is verily Another declared as the Supreme Self He who pervading all sustaineth the three worlds the



indestructible Lord (17). Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda I am proclaimed the Supreme Spirit (18).<sup>1</sup>

Chapter XVI deals with qualities from the ethical point of view, because Ethics forms the most practical part of any synthetic Philosophy based on Religion viewed in the light of Science. Ethics affects practical life and sociology most. Hence this Chapter is devoted to it. This Chapter deals with two sets of qualities, the Demoniacal that bind and the Divine that liberate Man.

[Fearlessness, cleanness of life, steadfastness in the Yoga of wisdom, almsgiving, self-restraint and sacrifice and study of the Scriptures, austerity and straightforwardness (1) Harmlessness, truth, absence of wrath, renunciation, perfectness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness (2). Vigour, forgiveness, fortitude, purity, absence of envy and pride—these are his who is born with the divine properties, O Bharata (3). Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom are his who is born, O Partha, with demoniacal properties (4). The divine properties are deemed to

be for liberation the demonical for bondage  
 Grieve not thou art born with divine properties  
 O Pandura (3)

Chapter XVII takes up again the subject of Chapter XIV, the three qualities of Matter. The triplicity is worked out fully in *Manifested life* both in this Chapter and in Chapter XVIII except in its last portion which forms really the conclusion of the Gita itself. This Chapter ought to be called properly *Triplcity in Life*, but it is called the *Threefold Faith*, for Arjuna opens the Chapter with a question about Faith or *Shraddha*. This Chapter traces Triplicity not only in (1) Faith but also in (2) Worship (3) Food (4) Sacrifice (5) Austerity of

augment vitality, energy, vigour, health, joy and cheerfulness, delicious bland, substantial and agreeable are dear to the pure. The passionate desire foods that are bitter, sour, saline, over hot, pungent, dry and burning and which produce pain, grief and sickness. That which is stale and flat, putrid and corrupt, leavings also and unclean, is the food dear to the dark (7—10). The sacrifice which is offered by men without desire for fruit, as enjoined by the ordinances, under the firm belief that sacrifice is a duty is pure. The sacrifice offered with a view, veily to fruit, and also indeed for self glorification *O best of the Bharatas, know thou* that to be of passion. The sacrifice contrary to the ordinances, without distributing food, devoid of words of power and without gifts, empty of faith, is said to be of darkness (11—13). Worship given to the Gods, to the twice born, to the teachers and to the wise, purity, straightforwardness, continence and harmlessness, are called the austerity of the body. Speech causing no annoyance, truthful, pleasant and beneficial, the practice of the study of the Scriptures are called the austerity of speech. Mental happiness, equilibrium, silence, selfcontrol, purity of nature—this is called the austerity of the mind (14—16). This threefold austerity, performed

by men with the utmost faith, without desire for fruit, harmonised, is said to be pure. The austerity which is practised with the object of gaining respect, honour and worship and for ostentation, is said to be of passion, unstable and fleeting. That austerity done under a deluded understanding, with self-torture, or with the object of destroying another, that is declared of darkness (17—19). That alms given to one who does nothing in return, believing that a gift ought to be made in a fit place and time to a worthy person, that alms is accounted pure. That given with a view to receiving in return or looking for fruit again, or grudgingly, that alms is accounted of passion. That alms given at unfit place and time, and to unworthy persons, disrespectfully and contemptuously, that is declared of darkness (20—22) 1

(11) Reason (12) Firmness and (13) Pleasure and in (14) the fourfold Caste

[Sages have known as renunciation the renouncing of works with desire the relinquishing of the fruit of all actions is called relinquishment by the wise (2) Acts of sacrifice gift and austerity should not be relinquished but should be performed, sacrifice, gift and also austerity are the purifiers of the intelligent But even these actions should be done leaving aside attachment and fruit O Partha, that is my certain and best belief (5—6) Verily renunciation of actions that are prescribed is not proper, the relinquishment thereof from delusion is said to be of dullness He who relinquisheth an action from fear of physical suffering saying

Painful, thus performing a passionate relinquishment, obtaineth not the fruit of relinquishment He who performeth a prescribed action, saying

It ought to be done O Arjuna relinquishing attachment and also fruit that relinquishment is regarded as pure (7—9) That by which one indelible Being is seen in all beings inseparable in the separated, know thou that knowledge as pure But that knowledge which regardeth the several manifold existences in all beings as separate that knowledge know thou as of passion, While that

which clingeth to each one thing as if it were the whole, without reason, without grasping the reality narrow, that is declared to be dark (20—22) An action which is ordained done by one undesirous of fruit, devoid of attachment without love or hate, that is called pure But that action that is done by one longing for desires or again with egoism or with much effort, that is declared to be passionate The action undertaken from delusion without regard to capacity and to consequences—loss and injury to others—that is declared to be dark (23—25) Liberated from attachment not egoistic, endued with firmness and confidence unchanged by success or failure that actor is called pure Impassioned desiring to obtain the fruit of actions greedy, harmful impure moved by joy and sorrow, such an actor is pronounced passionate Discordant vulgar, stubborn cherting malicious indolent despondent procrastinating that actor is called dark (26—28) That which knoweth energy and abstinence what ought to be done and what ought not to be done, fear and fearlessness bondage and liberation, that Reason is pure O Partha That by which one understandeth away Right and Wrong and also what ought not to be done, that Reason O Partha is passionate That which, enwrapped

in darkness thinketh wrong to be right and seeth  
all things subverted that Reason O Partha is of  
darkness (30—32) The unwavering firmness by  
which through Yoga one restraineth the activity  
of the mind of the life breaths and of the sense  
organs that firmness O Partha is pure But the  
firmness O Arjuna by which from attachment  
desirous of fruit one holdeth fast duty desire and  
wealth that firmness O Partha is passionate  
That by which one from stupidity doth not abandon  
sleep fear grief despair and also vanity that firm-  
ness O Partha is dark (33—35) And now the  
threefold kinds of pleasure hear thou from Me  
O bull of the Bharatas That in which one by  
practice rejoiceth and which putteth an end to  
pain Which at first is as venom but in the  
end is as nectar that pleasure is said to be  
pure born of the blissful knowledge of the Self  
That which from the union of the senses with  
their objects at first is as nectar but in the end is  
like venom that pleasure is accounted passionate  
That pleasure which both at first and afterwards  
is delusive of the self arising from sleep in  
dolence and heedlessness that is declared dark  
(36—39) Of Brahmanas Kshatriyas Vaishyas and  
Shudras O Parantapa the duties have been dis-

tributed, according to the qualities born of their own natures. Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, wisdom-knowledge, belief in God, are the Brahmana duty born of his own nature. Prowess, splendour, firmness, dexterity and also not flying from battle, generosity, the nature of a ruler, are the Kshatriya duty born of his own nature. Ploughing, protection of kine, and trade are the Vaishya duty, born of his own nature. Action of the nature of service is the Shudra duty, born of his own nature (41—44.) He whose Reason is everywhere unattached, the self subdued, dead to desires, he goeth by renunciation to the supreme perfection of freedom from obligation (49) United to the Reason, purified controlling the self by firmness, having abandoned sound and the other objects of the senses, having laid aside passion and malice (51) Dwelling in solitude, abstemious, speech, body and mind subdued, constantly fixed in meditation and Yoga, taking refuge in dispassion (52) Having cast aside egoism, violence, arrogance, desire, wrath, covetousness, selfless and peaceful—he is fit to become the Eternal (53). Becoming the Eternal, serene in the Self, he neither grieveeth nor desireth; the same to all beings he obtaineth



supreme devotion unto Me (54). By devotion he knoweth Me in essence, who and what I am; having thus known Me in essence he forthwith entereth into the Supreme (55). Though ever performing all actions, taking refuge in Me, by My grace he obtaineth the eternal indestructible abode (56). Merge thy mind in Me, be my devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me I pledge thee My troth; thou art dear to Me (65). Abandoning all duties come unto Me alone for shelter, sorrow not, I will liberate thee from all sins (66) ]

### (3)

1. Hinduism is predominantly gnostic. But it is a gnosticism which does not repudiate and deny but fully accepts and transcends the fundamental facts of agnosticism.

2. Hinduism says that the Absolute cannot be known in the way in which we know all that is known by us, that is, as objects of our knowledge, for to know the Absolute as such and through this method would be to destroy the very essence of the Absolute as the unrelated and the unconditioned. The things that we know are always conditioned by us as their knower. We are here the

subject, and what we know are our object and the subject always conditions its object. The Absolute cannot be so conditioned. Consequently the Absolute cannot be known as object. But in knowing our object we also know ourselves as the subject. As subject we are not conditioned by our object but only condition it. The Absolute may be known therefore not as object but as subject. In the Self, through the Self as the Self, —and even here our language owing to its native limitations is really symbolic for the propositions in thought, or as implying quality and relation do not apply to the Absolute and the Unrelated —alone can the Absolute be realised. The final truth therefore is 'That (The Absolute or Brahman) art Thou'.

3 'Thou' in the above aphorism is not the body. The Hindu consciousness had always realised the distinction between the soul and the body. Nor is 'Thou' the intellect. It is itself one of the senses the eleventh sense. It is called *manas* the function of the *manas* is to seize the meaning of the senses to distinguish one sensation from another, and to thus make knowledge of sensuous objects possible. The *manas* or the intellect lives and works in duality and difference. Neither is

this "thou" the emotions or the will, for both our emotions and our will, like our intellect, live upon the sense of division and duality, and cannot therefore be the Absolute. And when our physical, our intellectual, our emotional, and our volitional life, —all these are eliminated as not identical with the Absolute, then what else is it that remains in us? That is the real question. If we can discover that something, we may then know what is the 'thou' in "That (or the Absolute or Brahman) art thou."

1. Now our senses, our intellect, our emotions and our will all these are working perpetual changes in us. But we are all the same always conscious of the fact that in spite of all these changes we are really one and the same. Indeed, unless we were the same in and through these

is changeless in the midst of changes unrelated in the midst of relations unconditioned in the midst of infinite conditions—which is Eternal and Absolute. It is this thing in us which constitutes our true Self and which is referred to in the statement, That art thou. In fact if we only could detach ourselves from ourselves free our consciousness from the false identification of our self with the changing sensations of our body or the alternating consciousness and semiconsciousness and unconsciousness which is the condition of our intellectual life or with the fitful flow of our emotions or the impulses and repulsions of our will—if we could detach our self from these then we would at once see that in every act of knowledge as well as in every movement of our affections and our will we are constantly creating and cancelling the dualities through which these work and are reaching out to that in us which is really the Absolute. Through this absolute self detachment it is possible to reach the state in which all duality is cancelled all differentiations cease where there is neither object nor subject neither knower nor known—and therefore no knowledge either as we understand knowledge on the lower intellectual plane—but there is still

**Consciousness** We are perpetually reaching this Consciousness but are driven out of it immediately we get into it by the outward movement of our senses and our intellect our emotions and our will. But we can so discipline our senses our mind our emotions and our will that these outward movements natural to the senses the intellect the emotions and the will are brought absolutely under control and then we can remain in this state of superconsciousness as long as we desire. It is then only we know and truly understand what is meant by That art thou.

5 Even the most abstruse speculations of the Hindus are not mere speculations. They are based upon positive inner experience and are, therefore, as much verifiable through their specific methods as are the truths of sciences.

6 Hinduism seeks absolute verification in actual experience of its most abstruse faith and speculations. The Hindu wants nothing to be taken for granted, nay not even the universal theistic faith in a Supreme Being who is the Author and Governor of the Universe. Hinduism wants every man to rise to his own faith through his own efforts. The Hindu teacher always tries to gently guide the pupil to the truth but never to forcibly

of Hinduism, *deha-shuddhi*. The purification of the body is the first step in Hindu culture. The Hindu had realised, ages and ages before the modern man, the close and organic interdependence between our body and our mind. And it is because the Hindu had fully realised the organic dependence of our mind and morals upon the state of our body, and more particularly upon that of our nerves, that he has always insisted upon a course of psycho-physical disciplines and practices as an absolute condition-precedent of the growth of morals as well as of the true spiritual life. *Deha-shuddhi*, or purification of the body is the common name of this course of psycho-physical disciplines. The personal cleanliness, characteristic of the Hindu, is the fruit of these age-long disciplines. Like his person, his food also must always be religiously clean. The Hindu's ideal of cleanliness has apparently a lot to do with restrictions imposed by his religion in the matter of both food and drink. Many of our domestic habits and social usages had their origin in this religious regard of the Hindu for the quality of cleanliness.

9. These disciplines of cleanliness have however not merely a physical or hygienic value but have always been regarded by the Hindu as

impose his own ideas and opinions upon him. This has been the orthodox method of spiritual training from very ancient times. And it is therefore that there are such endless diversities of faiths and practices in Hindu religion due to diversities of mental and spiritual endowments and acquisitions.

7 The Hindu has always recognised the impossibility of transcending the limitations of our nature except through following the inner bent and trends of that nature itself. Those who are completely under the domination of the sensuous can rise gradually to the consciousness of the spiritual only through these very senses themselves. The senses must by some means or other be *supernaturalised for them*. It is through this supernaturalisation of the senses that these people can gradually rise to the faith in the supersensuous. The first thing to do for him to create a sense of the supersensuous is to gradually train his mind to habits of detachment from the sensuous. And these habits are cultivated by two means. One of these is to establish the domination of the will over the impulses and activities of the senses and the other is to train the mind to see the Unseen in the seen.

8 The first of these is called in the literature

of Hinduism: *deha shuddhi*. The purification of the body is the first step in Hindu culture. The Hindu had realised ages and ages before the modern man the close and organic interdependence between our body and our mind. And it is because the Hindu had fully realised the organic dependence of our mind and morals upon the state of our body and more particularly upon that of our nerves that he has always insisted upon a course of psycho physical disciplines and practices as an absolute condition precedent of the growth of morals as well as of the true spiritual life. *Deha shuddhi* or purification of the body is the common name of this course of psycho physical disciplines. The personal cleanliness characteristic of the Hindu is the fruit of these ancient disciplines. He his person his food also must always be religiously clean. The Hindu's ideal of cleanliness has apparently a lot to do with restrictions imposed by his religion in the matter of both food and drink. Many of our domestic habits and



consists of things that are bitter, acid, have too-much salt, is too warm or dry or pungent or hot. This is the class of food that is proper for the warrior class, it causes pain and bereavement. That which has stood overnight, the flavour natural to which is lost, which is decomposed, or consists of the leavings of other people's plates, or which is forbidden to be used in sacrifices, these are the last class of food. This class of food contributes to inertia and animalism, and is liked only by those whose nature is essentially very low and vicious. The Hindu realised that what we eat or drink has a very great influence upon the condition of our inner life.

11. The Bhagavad Gita says that the actual agent of what we claim as our acts is not one, but five, and these five agents are responsible for everything we do. These are—(i) our body, (ii) our self or the empirical ego as the philosophers would say, (iii) our senses, (iv) the multifarious efforts that we make to realise our purpose, and (v) the impulse of the Divine. All our acts are the joint product of these. And this being so, it is sinful perversity, to look upon the self as the only agent.

12. True moral education, therefore, the Hindu says, must involve the training and regulation of

all these five agencies that combine and co operate with one another, to originate all our activities and work up our conduct in life. The relation between these five agencies is rather one of co ordination than that of the subordination of some to the domination of others. In the higher stages of evolution, the more spiritual of these agencies do control the less spiritual, it is true, and at last the self, freed by long course of disciplines from the bondage of the senses and all their outer stimuli, can and do exercise almost complete sovereignty over them. But this stage is reached when the education of the self is completed, and not when it is only started or is progressing. As long as this high stage is not reached, our body and our senses, our intellect, our emotions and our will, and the outer stimuli that we constantly quickening these all act and react upon one another, and it is impossible or next to impossible to control and regulate any one of these fivefold agencies that are jointly responsible for our moral life, without simultaneously controlling and regulating the others. And it should be recognised that these various agencies have a certain measure of what may be called local autonomy, each within its own proper sphere. The body and the senses,

for instance have this autonomy within the limits of the physical and the sense life. No one can, therefore neglect the laws of physiology or psychophysics and yet expect by sheer exercise of the will to control their inner propensities or their outer actions. And it is in the light of these that we must study and understand the complex outer *ordinances and regulations of the religious life of the Hindu*. In fact the close psychophysical reference of ethical culture is not entirely unknown even to other Religions. Indeed the psychophysical disciplines of Hinduism are not exclusively Hindu. Almost all the old world religions had them. They were fully recognised as essential to every higher religious and spiritual culture. The main difference in regard to this matter between Hinduism and other religions lies in this namely that while in the former these are enjoined upon all or almost all classes in the latter they are almost entirely confined to the higher culture of the saints and devotees. In other words that which has been organised into social and socio religious institutions among us exists only as special disciplines in other religions.

13 The injunctions and prohibitions of Hinduism in regard to the utmost outer concerns of

man's life have a very salutary effect upon his character by helping to strengthen the inhibitive powers of the will, as well as by training the individual to perpetually give preference in his duty work and recreations to the good over the pleasant. The Hindu has always recognised that the desire for food and for procreation are the two strongest sense impulses in humanity. And, consequently he has hedged in even the perfectly legitimate satisfaction of both these impulses by the most minute restrictions.

14 In the socio religious life of the Hindu there is a much narrower range for the indulgence of the senses and the appetites than there is perhaps, in any other system. The Hindu has to submit to much greater restraints even in what is regarded as quite legitimate enjoyments everywhere, than the votaries of the other great world religions. It is by these means that the general socio religious scheme of the Hindus helps materially to advance the real ethical life of the people. It is to these that we owe all the humanity of our national character. Our proverbial patience and mildness, our admitted respect for all life, both human and non human, our special spiritual aptitudes and our general freedom from the most obtrusive vices of

humanity all these are largely due to these socio religious institutions and the physico ethical disciplines associated with them which are so often dismissed by the modern man as mere superstitions

15 And the fundamental object of all these restraints and regulations is to train the mind to habits of self control and self detachment, and thereby, to free it from the universal bondage of Nature. Strictly speaking the attainment of an absolute mastery over Nature is the central idea of all these disciplines

16 The Hindu had analysed his relations with outer Nature thoroughly. The Hindu saw that Nature's hold upon him was only through his senses and his appetites. Here in his sense life lay the root of the cruel domination of Nature over man. The way of science is really not to curtail but continually to extend and strengthen the dominion of outer Nature over man's sense life. The practical application of the laws of science for removing human wants means increased satisfaction of the senses. And this increased service of the senses increases inevitably the hold over man of what is called "the world the flesh and devil". And these increased demands of the senses upon the

attention and activities of man, mean not the diminution but rather a corresponding increase of Nature's true mastery over us. The Hindu knew all this; and, therefore, he did not follow this suicidal plan in the evolution of his culture and civilisation. The spiritual genius of the Hindu clearly saw that the real mastery of man over Nature does not lie that way. The root of our servitude to Nature is not in Nature's strength but in our own weaknesses. *It is through our senses that Nature exercises her cruel sway over us.* And, consequently, if we could only control these senses, if we could so train our body and our senses that these would be absolutely impervious to the influences of the forces of outer Nature, then we could easily gain a mastery over these outer things which would be permanent and absolute.

17. This complete mastery has been the aim and objective of all the psycho physical disciplines of the Hindu. The entire system of our spiritual discipline has this mastery for its primary end. It is through these disciplines that the Hindu is able to attain that perfect physical state in which neither heat nor cold can affect him in the least.

18. If the body and the senses are not so completely brought under control that no change of,

outer natural conditions shall in the least affect them, how then can we expect to concentrate our mind absolutely in the contemplation of the Supreme? And it is as a preliminary preparation for the attainment of this concentration, that these physical and psycho-physical disciplines have their real spiritual value. The true end and objective of these psycho-physical disciplines is to acquire a complete detachment of the soul from its physical and physiological habiliments.

19 If the main object of all the socio-religious and psycho physical regulations and disciplines of Hinduism has always been to train the self to completely detach itself from its accidental, though for the time being organic, connections with its outer physical and physiological habitat; that of all our apparently sensuous and external religious ritualis̄m has been to train the mind to see and seize the Unseen, in and through the seen.

20. In Hinduism, there is no particularistic emphasis, no exclusiveness and absolutism. The Hindu's God is the God of all. The Universe is His, and He belongs to the Universe. He is the Indweller in every heart, and from there directs and controls the life and evolution of all, according to their respective inner natures. And in view of

this universality of Hinduism no worship or culture can be condemned. His or her own law or dharma, the disciplines and worships suited to his or her inner nature is the best for every man or woman. But yet when viewed from the standpoint of the whole or the universal, there are distinctions of superior and inferior between one form and another. This claim to superiority is not individualistic or sectarian but universal.

21 And it is from this universal standpoint that the Krishna Cult stands upon a much higher ground spiritually and philosophically than the other Hindu cults. In the first place, we have here a much firmer grasp of the Philosophy of the Absolute than in any other Hindu system. Krishna is not the Undifferentiated Absolute. He is not Pure Being, which is equal to Pure Nothing. This is the Absolute of which our Upanishads declared, that they could posit neither being nor non-being. We cannot say that It is, we cannot say that It is not. This Brahman is only an effulgence of the Body of Krishna. Brahman is in other words, only an aspect of the Reality, but not the fullness thereof. That Full Reality is Sree Krishna.

22 Krishna is a Person or rather, more correctly speaking He is the One and the Only



Person in the universe. The human personalities are only a faint and distant shadow of His Divine Personality. And He eternally realises His Divine and Absolute Personality through an eternal process of self differentiation. This process of the eternal self differentiation of the Absolute is called in our literature—*nitya leela* or the eternal sport of the Lord. And in this Divine Leela Radha is the Eternal Partner of Sree Krishna. Radha is the *Eternally Differentiated Self* of Sree Krishna. Radha is, therefore, neither absolutely different from, nor absolutely identical with Krishna. Their mutual relation is one of inconceivable difference in identity and identity in difference. Both this differentiation and this identification are moments in the eternal process of Reason and Love. And it is in and through this eternal process of self differentiation that Krishna or the Absolute—the Supreme Reality as He is called in our literature, realises His Personality and becomes The Person. And in this eternal process of Reason and Love in the very Being of the Absolute Radha as the momentarily differentiated Self of the Absolute is also *Herself* a Person. And it is in and through the Personality of Radha that Krishna reaches and realises His own Personality. Apart from Radha

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Krishna is only Pure Being And Pure Being is truly Pure Nothing It is the Nuguna Brahman or the Abstract Universal

23 The form of Sree Krishna is not real but only symbolic So is also the form of Radha Truly speaking neither Krishna nor Radha has any such material and sensuous form Pure spiritual emotions are the constituents of the Body of Radha It is a spiritual body realised in the spirit of the devotee, in his own inner and enlightened emotions and not something external that can be cognized by the outer senses So also is the Body of Sree Krishna It is spiritual and not material rational and not physical

24 This spiritual form of Sree Krishna is revealed not to the outer eye but in deep trance in moments of great spiritual exaltation when the outer senses having been absolutely quieted down and the inner spiritual faculties having thereby been completely freed from all sensuous contacts and impulses the soul

it recalls the inner spiritual experience, by associating it with outer things that represent and resemble it most closely. It is these outer remembrances that create the symbolic forms not only of Sree Krishna but also of all the numerous spiritual beings that are worshipped by the Hindus. These outer forms visible to the natural eye, are not the real *forms* of the divine beings but are only something purely mnemonic of their inner spiritual presence. Even so it is with the usual figures of Sree Krishna.

25 The forms which the Hindus attribute to the Supreme are not so gross or material as these actually appear to the uninitiated stranger. It appears so even to many of our own people, who have not had the profound spiritual training and experiences of the saint and the devotee. There is no suspicion of any gross materialistic conception in regard to the Absolute. Yet we speak of the Absolute as having what may be called the quint-essence of the quality of the different senses, though without the sense organs.

26 And the irresistible logic of thought that drove Hindu speculations to posit this sense quality, without the sense organs in the Supreme, seems to have been this. When we say that God

knows all the question arises does He or does He not know all our sense experiences ' If He does how is it possible unless He has not the outer physical senses but something that possesses the essential quality of these organs ' In other words omniscience cannot be attributed to the Deity without positing a sensorium in His Own Being At least it is impossible to accept His omniscience in any system of Natural Theology except upon the hypothesis that God has a sensorium It is really the sensorium which is of the quintessence of the quality of the senses And if we grant a sensorium to the Supreme, we must also grant Him an adequate object for it In other words, we must grant One Subject and One Object One Enjoyer and One Object to enjoy One Will and One Object upon which that Will eternally operates in the every Being of the Supreme, as part of His Unity And both these,—the Subject and the Object the Enjoyer and the Enjoyed, the Worker and the Worked both these terms of these correlations must be co equal and co existent co infinite and co eternal In the Ultimate Reality,—in the Parāma Tattva as it is called,—Kṛishṇa is the Subject Rādhā the Object Rādhā is not absolutely separated from Kṛishṇa, nor are

the two absolutely united. There is perpetual union and separation between them. As soon as the two are united they separate and as soon as they are separated they unite. And out of this endless play of separation and union flows all the various emotional moods and experiences which constitute the very soul and essence of the highest beatific enjoyments of the devotees.

27 The soul of man is not material but a spiritual substance. Yet whenever we individualise this soul we attribute some note or mark something by which one soul may be distinguished from another. Are these marks and notes physical or non physical? If we say they are physical, then either there is no such thing as soul at all or that after death when this physical limitation is removed there remains absolutely nothing by which one soul can be distinguished from another. But if we accept both the existence of what is called the soul and its immortality then we must accept this also, that this soul has form or more correctly speaking a rupa of its own which is not carnal or physical but spiritual. It is this spiritual rupa or form which distinguishes one soul from another in the spirit world when at death all their bodily characters are destroyed. And if this is admitted,

how can one avoid this consistently with one's faith in soul and immortality—in the sense of the continuation after death of the human individuality—then it will also have to be conceded as perfectly reasonable even where one may find it hard to conceive it—that the Supreme too may have a form or *rupa* of His Own. The Deity has a form or *rupa* of His Own. For the very idea of personality involves distinction and differentiation. The differentiation may not be abiding and absolute. In fact neither in our experiences of our own personality nor in our conception



28 The Hindu realising the imperious necessity of Reason to posit a rupa or form in the Divine to justify His Personality unhesitatingly declared that the Deity is not without rupa or form but that He has a specific Rupa or Form of His Own. It is not a carnal rupa not a material form not a form that has dimensions, nor a rupa that has physical colours and contours but a pure an invisible an immaterial rupa or form. His rupa is spiritual. His form is of the elements of Pure Reason.

29 And we have the nearest approach to Divine Rupa in the rupa of the perfected human. The three gunas are the very constituent elements of the universe. All that is whether living or non living, whether what we call material or what we call spiritual—is really a permutation and combination of these. Nature or the Pradhana as it is called in its unmanifested state prior to the beginning of creation is only a condition of the equilibrium of the three gunas. It is only when this equilibrium is disturbed that the process of cosmic evolution starts. Hence whatever is in the universe has these three gunas or properties, in certain permutations and combinations. The analysis by means of which the Hindu mind arrived at these

three gunas or properties, as the root elements of the universe is not physical but psychological. The gunas are therefore not properties of matter but those of mind. They even exist in a state of perfect equilibrium in the very Being of the Supreme when at dissolution or pralaya creation is merged in the creator. At the beginning of the next creative process these once more break out into differentiation and then equilibrium is lost.

30 These three qualities are,—Sattva Rajas and Tamas. Sattva is the quality of Illumination and Godness. It is the true spiritual quality. Rajas is the quality of Desire and Activity. Tamas is the quality of Ignorance and Inertia. These are variously present in all. Even the gods are controlled by these three qualities. Sattva is essentially the highest spiritual quality. Rajas is essentially a mental or intellectual quality. Tamas is a gross animal quality. An excess of Tamas over both Rajas and Sattva, means ignorance and inertia, mere animalism and venomousity. An excess of Rajas in the composition of any person means inordinate desire for enjoyment and possession and constant conflicts between rivals and competitors for these. An excess of Sattva in the composition of any one indicates his superior spirit.

tuality. Such a person is always self-illuminated and self-collected, free from all the angry passions that characterize the two lower classes, lives in a perpetual consciousness of the Spiritual and the Universal. His body is perfectly attuned to the highest laws of love and bliss and his whole being is perfectly attuned to the very Being of the Supreme. In the highest stage of the development of Satva or the quality of Illumination and Godness, the man becomes absolutely possessed by his God. His body becomes, so to say, the very expression of the pure spiritual energy of the Divine. Having been purified by the psychophysical cultures, his body loses all its animalities, and becomes a perfect instrument for the expression of Divine energy. His mind becomes a perfect receiver and transmitter of Divine Thought, his heart of the Divine Emotions and his will of the Will of God. Thus perfected, the human becomes divine, the individual becomes the universal. In such a man we see even with our eyes, that which the eye cannot truly see, and realize with our intellect what transcends the intellectual. It is the-

in moments of the most exalted beatitudes a human perfection. It is this perfected human who slightly reveals the Rupa or Form of his I-oid.

31 The leela or sport of Sree Krishna has two aspects—one inner and the other outer. The inner leela called in Sanskrit, *antaranga leela* is the eternal sport of the I-oid within His Own Being Radha, His Own self-differentiated Prialiti is Krishna's Partner in this inner or *antaranga leela*. This inner or *antaranga leela* stands outside the time-scales. It is eternal. It is also called in our literature, *anurita leela* or Supra-natural sport. There is however another aspect of the leela of the I-oid. It is his outer leela called also His *prakrita* or natural leela. In Sanskrit it is also called His *bahiranga leela*. *Bahiranga* means the outer body. This Universe is the Outer Body of Sree Krishna.

Inner Being Krishna is eternally engaged in His inner or antarangī leela with Radha as His Co Partner so in this outer cosmic leela we humans are the co partners of the leela of the Lord. Our bodies and our senses are the instruments and vehicles of His leela or sport.

32 But as long as we have a sense of ownership over our own body and our senses, so long Sree Krishna cannot use and enjoy these as the instruments and vehicles of His own leela or sport. His leela or sport whether in His Own inner Being or in this outer creation, whether it be antarangī or bahirangī is always with Sree Radha, and not with any other being. Before our bodies and our senses can be used by Sree Krishna as instruments and vehicles of His leela they must cease to be ours and become absolutely Radha's. We must cherish absolutely no sense of proprietorship over these. The senses are not ours but Krishna's, it is He alone who has a right to their use and enjoyment. But he uses them and enjoys them not as our own but as Sree Radha's. Man in his sense life and sense activities is merely a witness of the leela or sport of the Lord. It is not the leela between Sree Krishna and himself,

but between Sri Krishna and Radha. He sees and enjoys in his own body this Radha Krishna leela. Our self is not directly the partner of this supreme leela but simply a witness of it. In his sense life man seeks to realise this Radha Krishna leela. It is thus that he loses the conceit of ownership over these. It is by this means that even the very flesh is purified spiritualised idealised and universalised.

33 But not only are the body and the bodily senses spiritualised and universalised but all the social relations are also equally idealised and universalised. Sree Krishna spiritualises all social relations even as He spiritualises our physical activities and enjoyments.

34 Thus in the Krishna cult we have a more thorough more concrete at once a more real and a more ideal presentation of the Universal than perhaps we have in any other culture. In it the innate sense of the Spiritual and the Universal of the Hindu consciousness seems to have found its loftiest and deepest expression. If we want to visualise the Soul of Hinduism we must seek and find it in Sri Krishna.

35 In presenting Sree Krishna as the Soul of Hinduism He is not here presented as a sectarian Ideal but as the Principle and Personality in and through whom as in the past so also in the present and even in the future the great Hindu Synthesis was, is being, and will be worked

## II Hindu Sociology

### (1)

1 The unity of India was a peculiar type of unity, which may perhaps be best described as cultural. The cultural character of Indian unity is due partly to the peculiar genius of the Indo Aryan, and partly to the very peculiar methods by which the Aryan settlers of India spread themselves over the whole of this continent, quietly absorbing all the numerous races and cultures of the land into their own body. These methods are practically unknown in the other parts of the world. The methods of social expansion known to history, in the other parts of the world are either through religious proselytization or through political conquests and more often, perhaps through a combination of the two.

2 The expansion of the Aryan society in India followed neither of these two usual methods known to history. The Aryan expansion over the greater part of India and more particularly among the civilised Dravidian peoples of the South was effected by other and infinitely more civilised and even spiritual means.

3 The ancient Aryan settlers of India propagated their superior culture, not by the popular



missionary methods of preaching and proselytization, but through the introduction of their socio-ethical arrangements and disciplines among their non Aryan neighbours. And they did so by the promulgation of their special social economy.

4 This social economy is summed up by what is called *Varnasramadharma* (the caste and order law) in Sanskrit. The castes are four in number. They are — (i) the Brahmins, (ii) the Kshatriyas, (iii) the Vaishyas, and (iv) the Sudras. The first three castes who alone belonged to the Aryan communion, represent the three great functions of the social organism, namely, (i) the intellectual and the spiritual, (ii) the administrative and the military, and (iii) the economic and the industrial. These are universal social functions. In every society we have people who discharge these three fundamental functions of the social life. The Sudra did not originally belong to the Aryan com-

of the first three functions of the social organism in the more advanced Aryan community. This caste-system, more or less universal, in some shape or other, in all old-world civilisations, was, however, joined in India to another, and a supremely significant law and order, known as the *ashramas*, which literally mean stages or stations of life. Society was divided into the above four caste-divisions. Individual life was divided into these four *asramas* or stations or stages. Distinctions based upon fundamental social functions, however universal and even necessary for the preservation and development of the collective life of society, have an inevitable tendency to breed pride in those who are called upon to discharge the superior functions, and envy in those who have to fill the lower places. Division of social functions, especially in the earlier stages of evolution, when the offices have of necessity to be hereditary,—inevitably leads to these moral evils. These divisions cannot be absolutely eliminated from any form of social organisation, however democratic it may be. And a perplexing problem before every healthy society is how so to adjust the relations between the higher offices of society and the individuals who must fill them, that the enjoyment of these offices

shall breed no pride of position in them nor create the conceit of any superior distance between them and the rest of the community. The ancient Indo Aryans seem to have discovered in this arrangement or order of the *asramas* or stages, a happy solution of this universal social problem, which even our modern democracies with all their cry of equality and freedom have not yet been able successfully to tackle.

5 The greatest moral and spiritual danger of the system of caste such as obtained, not only in India but in almost every ancient society and culture, in some form or other, lies, in the almost inevitable pride of office (and later on also of birth owing to the hereditary character of these offices) which it generates in the so called higher castes. The only true remedy against this evil is to be found in placing the individual members of society under some disciplines as will train their minds to habits of more or less complete self detachment, and thereby prevent them from identifying their individualities with any high social function or office that they may be called upon to discharge or fill. This was clearly, the object of this law of stages or *asramas* that was joined to the caste laws of the ancient Aryan community of India. The

first of these *asramas* was that of the student or *brahmachari*. In this stage every individual was absolutely equal to every other individual, whatever the rank or office, that is the caste, of their parents might be. The next stage was that of the householder. Having finished his tutelage, he entered this stage. Here he became a regular and recognised member of the social body, vested with all the rights and obligations of his particular station in life. All the inequalities in life came in here, in the householder's stage, and were due entirely to the variety of social functions which different individuals had to discharge. Having thus served society, raised healthy issues, and trained and brought them up in the ways of his caste and position, in the next or third stage, the individual was encouraged to cultivate the spirit of detachment once more, gradually killing the conceits that might have been bred in him by his accidental place and function as a member of society. He now retired from active life, and adopted the duties and disciplines of the higher and the contemplative life. And, finally, if he lived long enough, and was able to attain complete self-detachment, he might enter the fourth or the last of these stages or *asramas*, that of the *san-*

ayasin or the mendicant, when his one aim in life became to absolutely lose all conceit of isolated individuality and thus identify himself entirely with the universal

6 The ancient Aryan social economy was based upon this varnasrama, or caste and order scheme. This caste and order law sums up the whole soul and spirit of ancient Hindu culture. Through the establishment of this law, the Aryans brought the divergent races and cultures of India within their own fold.

7 And it was comparatively easy for the Indo Aryan to establish his varnasrama law all over this vast continent because, at certain stages of social evolution, there exists in every society some arrangement or other that wonderfully falls in with the Hindu's system of castes. At this stage there exist in every community, individuals or families who either as priests or in still lower cultures, even as medicinemen, discharge the religious and educational functions of their society, and who therefore correspond to the Aryan Brahmins. Similarly there are others who fight and rule and are, therefore, akin to the Aryan Kshatriyas. And others again, who are devoted to agriculture or handicrafts, and who correspond,

this, to the Vaisyas of the Aryan economy. In every society there exist at these earlier stages, another class also who belong to alien tribes and cultures and being admitted into a dominant and conquering community either as captives of war or in any other way, become mere labourers and slaves. These correspond to the Sudras of the Aryan communion. And owing to this fundamental affinity between the caste order of the Indo Aryans and the general social scheme of the non Aryan communities of India it became very easy for the former to almost imperceptibly absorb the latter. And they did so by simply putting so to say the seal of their own caste system upon the already existing social order of their non Aryan neighbours. This peculiar process of social expansion created absolutely no perceptible disturbance in the communities affected by it. The method was strictly evolutionary and not revolutionary as it has generally been in other parts of the world.

§ But the Hindu system of caste did not stand by itself. It was organically bound up with the law of the asramas or stages of life. It is this asrama law that preserved the humanity of the Hindu in the face of the inequalities created by the system of caste. It was these special disciplines

acquisitions the outer forms of the Aryan social structure the law and disciplines of the asramas communicated to them the inner spirit of the Aryan culture. The moment these non Aryan peoples received the badge of the Brahminical social economy and accepted the disciplines of the Brahminical culture they became both in form and substance part and limb of the great Aryan community. The priests of the non Aryan communities when adopted into the Aryan fold, became Brahmins not merely in name but also in fact and though preserving all the old peculiarities of their tribal or racial laws and customs became in every respect the absolute equals of the holiest of the Aryan Brahmins. The same thing happened also in regard to the other castes. The different castes in the different provinces thus fully retained all their old and even non Aryan provincialities, after their assimilation by the Aryan community. The Brahmins therefore differ in different parts of India. As the Aryan society absorbed the different classes of the non Aryan society by putting upon them its own caste order and in accordance with their respective places and functions in their old community so also the gods of these non Aryan peoples were accepted into the

Aryan pantheon, being interpreted according to Aryan ideas and conceptions, while even their special liturgies and worships were also retained, sometimes in their original forms, and sometimes with modifications, but always with a new and spiritual interpretation, for the special use and profit of the newly acquired communities. 'And when a nation grows in this way, it must necessarily retain almost endless diversities of customs and rituals, faiths and worships, sacraments and disciplines, inside its broad and catholic unity. This is the real psychology of the perplexing



sacred thread is binding on all the Brahmins and Kshatriyas and Vaisyas to whatever province they may belong and whatever may be their faith or their personal law or provincial customs. There are local gods and sectarian sanctities but there are a few gods who receive universal homage, and some places that are sacred to every Hindu of every denomination. And it is significant that these sacred places visited by devout pilgrims of every sect and from every province are found very widely spread over the whole Continent. Pilgrims from every Indian province are used to visiting these distant places and thus are able to visualise the unity of their sacred country—their *kārmabhūmi* or the land where they have to work for the attainment of merit and the destruction of demerit. And by this means they carry the experiences of different social and religious life of distant parts of the country to their respective homes to at once broaden their outlook and strengthen the sense of national unity in them. And all these are very conclusive proof of the fact that at a very early period of our history we had fully realised a very deep though complex, kind of organic unity at the back of all the apparent diversities and multiplicities of our land and people.

## (2)

11 Each country now aspires for independent national existence, inside Federations. What each country desires is not simply political self government, but rather a self contained and self controlled national life, which will give them free scope for the development of those mental and moral and spiritual characteristics in which these peoples stand differentiated from others and thereby enable them to make their special contribution to the general life and culture of Universal Humanity. They do not demand national isolation, but rather a healthy inter national federation. And it indicates the nature of the coming type of social evolution.

12 India had developed this federal type of nationality ages and ages ago. Our religion has been organised after the federal ideal. Hinduism is not one uniform religious culture nor based upon one universal creed or one particular system of dogmas, but it is a group of many diverse theologies and dogmas and disciplines and rituals and wor-ships, all moved, however, by one common spirit and pursuing one common ideal. Our social economy has similarly been of a distinct federal character. The Hindu Society is really a group of

many communities each practically independent of the others and autonomous within its own sectional or communal or caste life, but combined with the others in the pursuit of a common ideal, namely, the revelation of God in Man. Our States were also of this federal type. Each Village Community was autonomous within the limits of the communal life and concerns of the village but formed part of the larger life of the province or principality. And sometimes even these provinces and principalities combined to form large confederacies which while leaving all local autonomies absolutely intact combined them into one great organic whole for the pursuit of larger ends and the realisation of more general purposes. This is really the advanced type of social organisation towards which humanity is slowly moving. In fact India furnishes a model of that Universal Federation—the Federation of the World—which is the dream of the seers and prophets of modern humanity.

13 And all these peculiarities of our history and evolution, have helped to develop a peculiar type of patriotism among us which is almost unknown elsewhere.

14 Our highest ideal of love and devotion to our country is to be found in our conception of our land as Mother

15 Expressions like fatherland or motherland are clearly metaphorical. There is an element of poetical imagination behind them. The imagination that clothed our conception of our country was however of a much superior order. It was not poetical but essentially religious. We addressed our land not merely as janani janmabhūmi or mother country but simply as Mother.

16 The real concept Mother as applied to India by her children has no metaphor behind it. Of course most of our modern educated people use and understand the word in a poetical and metaphorical sense. But this is because their education and environment have more or less completely divorced their thought and imagination from the ancient realities of their language and literature. The original significance of the word Mother as applied to our country has also been largely lost to many of our educated countrymen who see nothing more sacred or serious in it than a very tender and beautiful metaphor.

17 It was however very different with those who first applied this word to their land. The

Mother in what people call the motherland, was to them not a mere idea or fancy, but a distinct personality. The woman who bore them and nursed them, and brought them up with her own life and substance was no more a real personality in their thought and idea than the land which bore and reared, and gave food and shelter to all their race. But to seize the full truth and reality of this concept one will have to study it in the light of the entire Nature Philosophy of the Hindus.

18 Nature to the Hindu was never absolutely inanimate or impersonal.

19 The Hindu has, from of old, posited individual entities behind different prominent and active natural objects. The natural objects were never looked upon as gods. As there is a distinct difference between our own bodies and what we call our soul, which is the essence and substance of our personalities, so there is a distinct difference between the sun god, or the moon god, or the earth god, etc., and the natural objects with which these are visibly associated. Having from almost prehistoric times, reached the supreme spiritual consciousness of the separation of the soul from the body in the human kingdom, the Hindu found absolutely no difficulty in accepting the presence

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of these different divinities in different natural objects,—divinities that are as much invisible and spiritual as the soul of man. The outer objects are not really the gods, but only their bodies just as our own bodies are not ourselves but only our outer habiliments. And as the existence of innumerable human personalities does not destroy the Unity of the Supreme, so even the extension of the idea of similar personalities to what is called the natural order of creation, in no way destroys the Divine Unity.

20 The origin of the concept Mother as applied by the Hindu to his geographical habitat must be traced, to the ancient Vedic conception of the Earth God. Subsequent speculations, instead of dissipating rather on the contrary helped very materially to deepen and vivify, this old idealism. The highest philosophical speculations of the Hindus have posited two ultimate principles, or, more correctly speaking two final personalities in the universe. one is called Purusha, the other Prakriti. At the final analysis, two ultimate principles are found in creation, one is the principle of permanence the other of change. No rational interpretation of cosmic evolution is possible except upon the hypothesis of these two fundamental



principles. All evolution means change in something which retains its identity through all changes. Like shine and shade, permanence and change always go together: the one is unthinkable and impossible without the other. Purusha represents the principle of permanence, and Prakriti that of change. Purusha is called Isvara and Prakriti *Maya*, the former representing the noumenal and the latter the phenomenal aspect of Reality. Since Krishna is Purusha and Prakriti is Radha, Purusha is Shiva and Prakriti is Shakti. The conception of Mother associated with our geographical habitat is filiated to this old, old, universal Hindu conception of Prakriti, but of Prakriti conceived especially as Shakti.

21. If the Ultimate Reality be as is admitted in every Theistic system: Intelligent and Self-Conscious then it must have all the necessary elements of consciousness. Reason or consciousness can work only through duality. Rational or thought life is inconceivable and impossible, without something to know or think of. This something must not be absolutely different from us, nor must it be absolutely identical with us. For we can never know that which we are not. All knowledge is, therefore, really self-knowledge. Not.

can we know anything which is not differentiated from us. The object of our knowledge must be the same as ourselves yet at the same time different from us. And in every act of knowledge or thought we first create so to say a separation between ourselves and our object and immediately this is done we cancel it again. In every act of knowledge or reason 'the self separates itself from itself to return to itself to be itself. And if this be the logic of rational life, and if the Ultimate Reality be intelligent and self-conscious then we must posit in the very Being of that Reality an element of differentiation which, without cancelling the Divine Unity, supplies the object of Divine thought, through which the Divine realises His own consciousness. The Ultimate Reality being infinite the object through which that Reality can realise its infinite reason must also be infinite. As it is true of the rational so also is it true of the emotional and the volitional life. In all the three elements of the rational or spiritual life, the same process of the separation of the self from itself and its return to itself with a view to realise itself, is perpetually present. In all these there is a necessary element of differentiation. In all these our object is both different from yet identical with us.

22 But though there is a fundamental unity between the general conception and philosophy of Pralīti there are certain marked differences between Māyā Rādha and Shakti Prakṛiti when sought to be seized through the logic of what may be called pure reason is seen in its aspect of Māyā. Māyā is Prakṛiti is conceived in relation to the Reason of God. Rādha is the same Prakṛiti conceived however not as a necessity of Reason, but of Love and the Emotions. Shakti on the other hand is not the Soul of Love but that of the Divine Will. Māyā is thus the explanation of our rational experience. Rādha of our emotional experience. Shakti of our volitional experience. And the specific function of the will is to will out what the reason or the emotions demand or desire. Reason reveals the truth of things. The emotions enjoy them. The will works to develop and perfect them. The Will of the Supreme lies therefore, at the back of both cosmic and human evolution. Shakti as the Soul of the Divine Will is Energy in cosmic life and evolution. It is what may perhaps be called the Conscience in the inner life of individual humans the dynamic element in our ethical consciousness. It is Providence in history. In a word it is that which works out different

changes through which the universe is evolving it self. It is Raciality in the history and evolution of races. It is the Spirit of Nationality in national life and evolution.

23 Both Radha and Shakti in Hindu consciousness are not mere ideas but persons. It is through the personality of Radha that Krishna realises His Own Personality. It is through the personality of the same Prakriti but viewed not through the emotions, but through the will, and called Shakti that the Personality of Isvara or Shiva is realised. Krishna and Shiva are really one the two names representing not two entities, but only two aspects of the one and the same Truth or Being. So are Radha and Shakti really One the two names symbolising not two Beings but one Truth and Reality viewed from two different stand points. Brahman represents the Ultimate Reality, in its undifferentiated and therefore impersonal aspect. Krishna represents the same Ultimate Reality but eternally self differentiated and, therefore the fuller truth. Krishna is the Perfected Personality of the Absolute. And Krishna is really the same as the Shiva only viewed in another aspect. And Shakti is no more an idea or abstraction than is the Radha.

24 The Hindu's conception of Pralīti is thus indicative of personality. Both Rādhā and Shakti, the one representing the emotional and the other the volitional aspect of the eternal self differentiation of the Absolute are personalities in the Being of the Deity. But Rādhā representing the emotional aspect of Pralīti has one form only through quite an infinity of moods. Shakti however, has many forms. This multiformness is the essential character of the Will. The Will assumes a different form in working out different purposes. And one of these many forms of Shakti is what we call the Spirit of Nationality.

25 Nationality has been defined as the 'individuality of people'. The concept individuality involves being or personality. As Being is a self-conscious intelligence that seeks to realise itself through due regulation of means to end. And if there be any intelligence behind national histories and evolutions, if historical movements be not a mere play of blind chance, if that is there is any law and purpose behind human history, then it is only natural to conceive a Personality behind national evolutions. In any case the Hindu did conceive such a Personality behind his own history and evolution and it is this Person

ality which he addressed as Mother in his motherland

26 And he found little or no difficulty in conceiving such a personality behind his historic evolution, because he had a much clearer grasp of the concept personality than many other peoples. Literally, personality really means something that is masked. Difference of personalities does not, therefore, necessarily imply separate entities but only different appearances. The personality of the Mother in his motherland, therefore, does not in any way destroy, in Hindu thought, the fundamental Unity of Prakriti, any more than the Personality of Prakriti herself destroys the Divine Unity. Prakriti has many forms and in every form she is a person.

27 The first and plural form of the Mother is, therefore, in the very bosom of the Supreme. That is her eternal place and being. In Hindu symbolism, she is seated in this form, on the lap of Narayana or Mahavishnu. Mahavishnu represents the first step so to say, in the process of the eternal self-differentiation of the Absolute,—within His Own Being. Here the mother is undifferentiated Prakriti. She is both Radhi and Shakti. Here she is not our Mother as differentiated from

your Mother, but the Mother of all that is to be. Here the Mother is the Mother of the unborn Universe. The Spirit of Cosmic Evolution, both human and non human.

28 It is from here the bosom of her Lord that Shakti starts upon her manifold functions of cosmic and social evolution. She is the force that stands behind the evolution of the universe, working out the infinite changes through which the Absolute is progressively realising Himself in the cosmic process. As the Spirit of Race she stands behind and directs and controls all racial and social evolution. Her first manifestation here is in the earliest jungle clearing stage when man, but scarcely removed as yet from the surrounding animal creation is engaged in a life and death struggle with both his physical and animal environment to secure a slice of mother earth for his humble habitation. The Race Spirit, or Shakti, manifests herself at this stage as a tremendous and relentless animal force fighting and subjugating malicious brute forces about her. The Hindu has symbolised her at this stage by the figure of the Goddess Jagaddhatree. You have simply to glance at the figure of Jagaddhatree to realise this fact. Jagaddhatree rides a lion. And the lion

cultures. Here the Mother is revealed not merely in the animal life and activities of humanity, but in the far more developed and organised national or social organisms. This is the stage when the Hindu symbolised the Mother or Shakti in the form of Durga, popularly called the Tenhanded Goddess. The spirit of Nationality is here fully developed. The social life is completely organised, social functions are clearly differentiated. The rational autonomy of the different departments of life—military, economic, aesthetic, spiritual has been fairly established. Yet all these are united in and subordinated to the Unity of the National and the Social Life. Durga represents this perfected type of nationhood. She is the Soul of National Life and Unity. With her ten hands she joins all the ten points of the compass in her symbolising the territorial unity of the Nation's Body. Nay more her ten hands symbolise also the unity of the whole globe. They are symbols of general terrestrial interrelations and unity. She too, like Jagad-dhatres rides a lion. It shows that the Spirit of the Nation is related vitally and organically to the animal kingdom about her. But they are no longer, as in the early jungle clearing stage, her enemies and competitors for the possession of mother earth,



tribes for territorial expansion and possession. In subsequent stages these arise through industrial competitions between one nation and another. And these conflicts require, for the protection of the economic life and freedom of the people, another department of national activities, namely, the military. Lakshmee or the Goddess of Wealth or earthly possessions, both in territory and merchandise has therefore always to be duly protected by Kartikya or the God of War. If Lakshmee represents the economic life of the nation, Kartikya represents its military life. Both are equally necessary to a healthy and self contained national existence. On the other hand, the aesthetic and intellectual life of every nation also requires for its preservation and healthy evolution the spirit of true wisdom as its guide and guru. In the perfected life of the nation the ideal that is sought to be symbolised by our Goddess, Durga—the economic life must be protected by the legitimate strength of the arm, and the intellectual and aesthetic life must be guided and controlled, uplifted and spiritualised by the spirit of the highest wisdom. Ganapati, the so called Elephant God who stands next to Sarasvatee in the group of figures representing Durga, represents this Spirit of Wisdom.

12 But while to some extent it was weakened in intensity it gained very considerably in breadth and liberality by this universalisation. It helped to prevent the unfortunate divorce between the life of the nation and the larger life of humanity in and through which alone can all national lives and cultures find their highest and most perfect fulfilment and realisation.

13 The Cult of the Mother among us is by no means a political cult. The real Cult of the Mother among us is part of our general spiritual culture. It is the idealisation and spiritualisation of the collective life and functions of our society. It is the apotheosis of our Race Spirit and National Organism. It is organically related to our highest conceptions of Humanity.

14 This Humanity is represented in our thought as Narayana or Mahavishnu. Narayana is an emanation of the Supreme. He is a Being only differentiated from the Absolute. He is an element of the very Being of God. Both individual humans as well as the collective entity called Humanity, are equally manifestations of Narayana. They are both equally Divine. The one is inseparable from the other and both from God. And the original form of the Mother is on the lap of Mahavishnu —

### iii—Comparative Religion & Sociology

Everywhere there are deep stirrings in the placid waters of Life and Thought. There are serious questionings as regards the truth and significance of many an old ideal and institution. There are much graver misgivings as regards the correctness of new ideas and especially regarding their suitability to one's own genius and culture. And all these require for their solution, reverent study, and dispassionate criticism a diligent search for the permanent beneath recurring changes of dogmas and disciplines of laws and rituals that have characterised the past history of every people. Above all these demand the discovery of a large and consistent Philosophy of Life that higher generalisation and superior synthesis which will reveal the true place and function of every people in the coming Federation of the World. We must interpret ancient life and culture in the terms of modern consciousness and reconstruct modern ideals and institutions in the light of the accumulated and progressive experience of every civilised people. Each nation is necessarily identified with its own particular culture and civilisation and quite naturally it has a pardonable partiality for its own

ideals and institutions but it would be faithless to the very spirit of its true culture if it fails to respect the natural differences of view points or tolerate the inevitable conflicts of ideas due to these differences. The spiritual genius of Man must recognise the fundamental Unity that underlies all forms and classes of diversities and differences. In Philosophy there are endless appearances but One Reality. In Religion there are countless Gods but only one Supreme Lord. In Social Economy there are numerous classes but one organised social whole of which these classes high as well as the lowest are mere limbs and organs. All races, all communities all religions and all cultures are

must be the ideal end of every social polity. Through subjection to freedom this is the key-note of true culture. Even the restraints of religious or social life have their freedom as their ultimate end. And this end is reached by every individual after faithfully discharging the obligation of the various stages of his life. Cured of his natural conceit of Self by the rigid laws and disciplines of the early stages of life, every one stands at the end, consciously identified with the Universal. Devoid of self-regarding desires, his body placed through long physical and psycho-physical exercises and disciplines above the changes and conflicts of the physical world about him—his intellect established in the eternal verities of reason undisturbed by fancy, falsehood or doubt—his emotions perpetually lost in the serene enjoyment of the Universal as revealed in both the natural and the human kingdoms—and his will freed from all individualistic impulses—the truly evolved man stands ready for the universal in every department and aspect of his life and can consequently be safely allowed to be a law unto himself. He is no longer subjected in this super-social state to any social laws and regulations. The development and perfection of the human personality is indeed the one ever present ideal.

and evolution. Social evolution proceeds from lower and simpler to higher and more complex stages in proportion as the man's range and variety of his relations with other human units and associations expands and increases. From the individual to the family from the family to the tribe from the tribe to the race from raciality to nationality which includes many races this has been so far the ascending series in social or historic evolution. From nationalism to internationalism is the growing cry of modern history and culture. And no nation in our time can with impunity refuse to accept the lead of modern historic evolution and oppose the advance of this internationalism. Federalism is only another name for organised internationalism. Freedom of the parts in the unity of the whole is the very soul and essence of this federal idea. Federal internationalism is the common idea in the present social evolution and modern politics. It is by means of larger and larger human associations that man progressively realises his own personality and in the consequent development and perfection of his own humanity unveils the Divinity in him. God, Universe and Man are indeed One. God is the indweller in individual humans indeed in all beings severally. He is also the indweller in the

collective life of humanity the director of all social and historic movements. Every human the lowest socially as well as the highest must be uniformly viewed as God. The collective life of the various tribes, races and nations of the world must be equally regarded by the highest thought as His diverse vehicles and manifestations. God is the whole and the various nations of the world are parts of that whole. God is the body the different tribalities racialities and nationalities are limbs of that body. The whole is implied in the parts and the organism in the organs. God is logically implicit in every tribe and nation. And the end and aim of evolution of all social units must therefore be to make explicit the life of God in their own life and activities. Each nation must move along these lines to finally take up its God appointed place in the Universal Federation of Mankind which will find progressively the largest and most perfect organ of the life and love of God here below.

## 1 —Comparative Religion,

### (1)

1 The Hindu believes that God's salvation is for all His creatures. In this respect the Hindu is liberal. The Hindu never imposes any kind of condition whatever, ritual or otherwise upon man's right to be saved. The universe has come from God and must by the very law of its own being return to God again. In the Hindu's philosophy there is no difference as regards the ultimate goal, all must sooner or later reach it.

2 But though the ultimate end is one and absolutely assured for all, the means for the realisation of that end are various and many, indeed, are almost infinite. There are as many different ways of reaching this ultimate end as there are individual human beings. For each person's inner constitution must determine the particular way along which he or she must proceed with a view to reach the ultimate goal of existence. This inner constitution is the resultant of many forces that have worked to make the individual what he or she is now. And these forces are not of one kind or character: some are physical, some physiological, some are psychological and some social, some



is as dogmatic in his denial of what he professes not to know as orthodox religion is in what it professes to believe. Our Hindu agnosticism is very different from this. It is more humble and refuses to dogmatise about what God can be or can do. The Hindu's strange tolerance of all faiths however different from his own or repugnant to him is due to this underlying agnosticism of his fundamental philosophy of life. It is the only healthy

the Deity. The real saints in every Church have therefore, infinitely greater toleration and respect for other peoples' faiths than their followers are usually found to show. And the reason of the strange affinities that are discovered in the life and teachings of the saints and sages of all the different religions of the world, is to be found in the fact that with these holy men religion is not a matter of mere creed or tradition or of so-called faith, but of actual, direct, personal experience.

9. Hinduism has a philosophy of its own, or more correctly speaking many philosophies that seek to explain and interpret it. It has also its sacraments and ceremonies, its rituals and disciplines, its laws and codes. There are these things in Hinduism as much as they are found in the other world-religions.

## (2)

10. The Hindu view of man has always been complete and scientific. There never was any antithesis between man's body and spirit in Hindu thought. The organic unity between these had been fully recognised by it ages and ages ago. It never ignored, therefore, the physiological basis and reference of psychology, or the psychological basis and reference of philosophy and religion.

Neither philosophy nor religion was therefore a matter of mere speculation with us. The most abstruse Hindu metaphysics is, therefore, essentially practical, in the sense that its generalisations are not based upon mere inference or logic, but upon actual spiritual experience and realization. The Brahman of the Hindu Vedantins is, thus, not a mere generalisation, like the Absolute of Western philosophy, but something which is "seen" in the self, as the Self. The object of all true philosophy is to discover the basal unity of all experience. Freedom from all kinds of distraction is, therefore, an absolute condition precedent of the right pursuit of it. There are almost endless causes of distraction in our ordinary life. At the root of all these lie, however, our body and its limbs and organs. Heat and cold, hunger and thirst, lust and avarice,—all these are almost constant causes of our mental distractions. The study of philosophy and pursuit of the highest spiritual religion must inevitably be fruitless unless and until these causes are entirely removed. And these cannot be removed without submitting to a strict course of purely physical or psychophysical disciplines. For the root of all these lies imbedded in

our physical and physiological constitution and habits

11 Hinduism does not seek to impose any particular beliefs or dogmas upon any person from the outside but wants every individual to discover his God and work out his own salvation himself

12 From of old Hinduism had been possessed with a passion for the Unseen that could not be satisfied unless it could see and hear and enter into direct communion with that Unseen This Brahman should be seen heard and constantly meditated upon—is an old injunction of the Upanishads Now Brahman should be seen and heard and meditated upon has been the eternal problem of our spiritual and mental life, and our sages and saints have completely solved this problem We have countless testimonies coming from the most ancient down to even our own day, from holy men of all denominations, regarding this God vision Indeed we do not really count any person as a true saint who has not “seen God Every true Guru leads his qualified disciple on to this beatific experience so that he too may realise in and for himself the truth of this ultimate reality of the true spiritual life It is not

the special privilege of select souls, but is the common heritage of all humans, only those who qualify themselves by long and labourous courses of discipline, extending often over many successive births, come, however, into this common inheritance. It is, with us, as much a demonstrated and demonstrable truth as any fact of the physical or the biological sciences, with this difference, that the methods of this demonstration differ from those of the ordinary sciences. But nothing is wanted to be taken on mere trust, except the testimony of the teacher, that the experience is perfectly attainable by the disciple only if he follows his directions with loyalty and diligence. And this much must be taken on trust by every student who enters upon a course of practical scientific training. And it is for this reason, that the religion of the Hindus is an intensely personal religion. Indeed, it seems that Hinduism is the only one of the great world-religions, which declares with such absolute logical consistency that each person's religion must be his or her own personal matter, built upon his or her own personal experience. It, therefore, never sought to impose one man's God upon another; but left each person, and collectively each community or tribe or each

ethnic group, to find out their God for themselves. Not that the Hindus never took any interest in the life and evolution of other neighbouring human-groups. They did always care for them,—were, indeed, ever ready to give them their own culture and civilisation, which meant their religion also. But their method was different. They knew that the religious and spiritual life of people was always a matter of growth and not one of gift. They knew that each person or community can pursue with profit that religion only which was the expression of their own highest thoughts and ideals. These thoughts and ideals, again, are the sum total of their inner experiences and outer activities. They grow, in course of natural evolution, out of their original nature on the one side, and the particular physical and social environments in which they live on the other. And the fundamental thing in real religious and spiritual propagandism is to pursue such methods as will gradually alter both the original constitution and temperament and the outer environments of the people sought to be converted simultaneously. Indeed, unless the original nature be absolutely unfitted for the assimilation of the new ideas and ideals, the more vital thing is to alter the

outer environments of a people in seeking to impart to them a new and higher culture. This is exactly what Hinduism tried always to do in propagating itself among peoples who were outside its own pale.

13 And in doing this it adopted an absolutely scientific method. The Hindus had of old clearly recognised the intimate physical and physiological reference of psychology. Our mental and psychic constitution and temperament very largely depend upon our physical and physiological constitution. We all have certain intellectual prepossessions. Certain types of thoughts and certain classes of sentiments come naturally to some people yet they are most difficult to understand or feelings shared with, by other people. Spiritual truths come easy to some as scepticism comes to others. Some quite naturally can resign themselves to whatever calamity may befall them others are born rebels and fret and fume at the least failure or disappointment. These differences are temperamental. And if we can analyse the inner constitution of these different people we will often times discover that the origin of these temperamental variations and peculiarities are always partly physical and social—due partly to their

physical constitution and partly to their early training which means really their domestic associations and social or economic environments. And if we want to educate these people into any new ideas or ideals we will have therefore to work upon these two root causes that created their present temperament. The propaganda of Hinduism when it did seek to spread itself among neighbouring non-Hindu tribes or races took note of these facts and followed a method that was at once physical and physiological as well as ethical and social.

14 The basis of our life is physical and physiological. Our psychological or intellectual life grows out of our physical and physiological make and temper. The action of food upon our physical health and constitution is universally recognised. Certain kinds of food are conducive to health and certain other kinds to disease. But what we eat and drink have also an equally vital reference to our mind also. That strong alcoholic drinks and narcotics affect our mind is well known. But it is not as yet generally understood or recognised that even our food has a similar effect upon our intellectual and moral life. Meat, for instance, excites always our animal appetites while a purely vege-



table or milk and vegetable diet has a contrary effect. These are demonstrated and demonstrable facts.

15 The Hindu knew and understood these things. In propagating his religion among other peoples he therefore, started with a course of purely physical and physiological or more correctly speaking, psychophysical disciplines. He did not impose any creed upon them. He did not ask them to give up their old faiths. All that he wanted was that they must give up their old habits of life: must not eat forbidden foods nor drink forbidden drinks. In short, they were asked to adopt the Hindu's mode of life, his *achara*—or disciplinary laws and regulations. Discrimination in food and drink is the soul of these disciplines. The non-Hindu eats whenever he is hungry, eats what ever edibles he finds handy, eats wherever he gets the food he desires, out of any dish or platter that may be placed before him. There is no discrimination here in the matter of eating between what is pure and what is not pure. This lack of discrimination is a sign of mere animality: the lower animals eat likewise. The barbarian does the same. The higher we rise in civilisation, we commence to be more and more punctilious in these matters. These

habits have a distinct reference to their mental and moral life, in the first place, quite unconsciously it may be,—these habits have a restraining influence upon their animal nature. They have to control their longing for food, out of regard for personal cleanliness and health and the conventions of genteel society. And this restraint has a refining influence upon them. The action is physical. Its direct result is hygienic and physiological. But inductively its abiding influence upon life is positively ethical. As in the matter of food and drink, so in the use and enjoyment of the other animal appetites also, the Hindu always made a similar discrimination. Even the system of caste, bad from some points of view as it undoubtedly is especially in the form in which it exists to day,—by interdicting promiscuous interdining and intermarriages, acted as a powerful check upon an unrestricted play of our animal desires. These regulations were practically unknown to the neighbouring non-Hindu tribes and communities. And Hinduism, in seeking to spread itself over them, started by introducing these socio-religious laws and regulations among them. Thus the outer orderings of their life were first Hinduised, and gradually, the ground being prepared for the culture

all those characteristics of the Hindu's religion which differentiate it from all other religions of the world, and which seem so conflicting and contradictory to the uninitiated foreigner, have arisen. It is here that we must seek and find for instance the real explanation of the strange toleration of this system. It is here, again, that we must look for the variety of the religious and spiritual disciplines and symbolisms of the Hindu's religion. For if dharma means the law of being this law cannot be the same for all beings, it must vary according to the nature or constitution of each individual object or person. Manava Dharma, which may be roughly translated into human religion must differ as between one individual human and another, owing to differences of their respective constitution and temperament. And all these individual and particularistic differentiations are all held together and unified in one common law of universal humanity, Manava Dharma is something absolutely universal, which no human religion can escape and which can reject no human religion, however, primitive or crude it may be.

23 And the most convincing proof of the universality of the Hindu's religion is furnished by his definition of dharma or more correctly

speaking Manava Dharmā. The Hindu definition of Dharmā is therefore of universal reference, for it is not the dharmā of any particular human or of any particular groups or humans but of the whole human race irrespective of their ethnic or other particularistic associations and obligations. And one has just to examine this definition to recognise, first that it is a generalisation of universal human experience in regard to matters pertaining to the religious life and second that it is therefore a definition not of any particular religion but of all religions. According to Hindu's definition there are four distinct characteristics or notes or marks of Dharmā or Manava Dharma namely, (1) that it is in consonance with the revelations of the Vedas (2) that it is in consonance with the injunctions of the Smritis (3) that it is in consonance with the usages of good and noble men and (4) that it is, in consonance with one's own notions or experiences of the good and true. This is the four fold basis of all human religions.

24 The last of these elements of religion, namely, that it must be in accord with what one's intellect and conscience support as true and good, is a universal element. For every man necessarily believes that to be true and good which has the sanction of

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validity it is necessary to examine and analyse these ancient records, and separate what is actual experience from what is mere inference deduced from that experience but mixed up with it, in its recorded statement or presentation. Truth and experience are mixed up in all our statements of experience, whether ancient or modern. But he alone who has seen the truth can, by careful analysis, separate it from its natural, though not, for that reason, infallible inference. To sift the actual truth of either usages or traditions from the inferences with which it is mixed up in current notions or ancient records, one must earn those actual experiences one's self, pass through the same or similar disciplines, and must either directly or through the exercise of chastened historic and religious imagination, actualise the environments through which those experiences must have been gathered. Unless this is done the judgment of individual reason or conscience regarding ancient errors can never be authoritative. For all our errors are the result of invalid inference drawn from some actual and valid experience. And whether a particular inference is valid or wrong can only be determined by an examination of the original experience itself, and not without any

real Vedas referred to in the Hindu statement of the sort of authority in Hinduism. All the terms of the definition refer to universal or sanatana dharma and not to any particular dharma either Hinduism or any other. This is another reason why we cannot put any sectarian or particularistic interpretation upon the term Vedas here. Thirdly, the Vedas themselves repudiate all pretensions to final and ultimate scriptural authority. The Upanishads are recognised as parts of the Vedas, and have the same authority as the Samhitas themselves. And one of these canonical and recognised Upanishads openly and emphatically repudiates the claim of the Vedas to final and absolute authority and sanction for religious life and spiritual truths. All knowledge stands divided it says into two classes one *apara* or inferior and the other *para* or superior. In this classification Rig Veda Yajur Veda Sama Veda Atharva Veda, with all their six appendices or *angas* are counted as *apara* or inferior that by which the Eternal is known is alone counted as *para* or superior. And here we have a most complete and authoritative repudiation of the popular notion that the ultimate authority in the Hindu's religion is vested in the four sacred books.

popularly known as the Vedas. Whatever authority these sacred books may have, is derived, thus, not from themselves, but from, and only to the extent of, their identity with that para or superior knowledge by which the Eternal is known. In other words, these Vedas are only records of man's experience of the Absolute, and as such, and to the extent that they do record that experience, they have a supreme value and high authority. But their value and authority are not direct or absolute, but only indirect and relative. These Vedas, therefore, are not the organs of the knowledge of the Absolute, and their authority cannot, consequently be accepted as self sustained, but it is dependent upon the corroborative testimony of those who have direct and personal knowledge of Brahman or the Supreme. This is, really, the meaning of Vedic authority on the practical side. This is the only meaning, indeed, of the authority of the Vedas in the Hindu system. And this testificatory value and authority, the Hindu may well and freely concede to the scriptures of the other world religions also. Their worth and validity too, like those of the Hindu's Vedas, depend upon, and must be determined by and to, the extent in which they are

corroborated by man's actual experience of the Absolute or Brahman

29 But to fully grasp the meaning and significance of the Vedas in the singular number as distinguished from the Vedas in the plural number by which we meant the four well known sacred books of the Hindus—we must view it in the light of the Hindu's science of thought and reasoning. According to this science all experience is divided into two classes, namely, sensuous and super-sensuous. Following this classification all evidence or testimony is also divided into two classes first that relating to man's sensuous experience and second that which concerns the province of the super-sensuous. Perception or *pratyaksha*, and inference, whether deductive or inductive, these are accepted as valid evidence in the realm of all sensuous experience. *Shabda* or the Vedas, in the singular number, is accepted as valid evidence in regard to all super-sensuous experience. *Pratyaksha* or perception arising out of the direct and immediate contact of our senses with their respective objects, is universally accepted as having an absolute evidential value of its own. The truth of perception or *pratyaksha* is proved by itself, and is not dependent for its corroboration upon anything

else. It is self evident. It is therefore regarded as primary evidence. Inference has also an evidential value. But it is not self sustained but is dependent for its proof upon perception or pratyaksha. Shabda or the Vedas also has an equally primary and self sustained value as evidence of things unseen.

30. Now the whole question here hinges upon the fundamental problem of the spiritual life — Are all experiences exhausted by the sensuous world? Or is any super sensuous experience possible for man? This is really the crux of the whole problem of the religious and the spiritual life. Unfortunately, however this point does not seem to have been fully seized so far by modern thought. The spiritual is with us either the creation of our ethical or æsthetic imagination or the inference or suggestion of our intellect. Modern thought seeks to establish even the fundamental truths of religion and the spiritual life upon what it calls the logic of thought or reasoning. The Absolute of modern philosophy is the creation of this logic. The apparent contradictions of human experience cannot be cancelled except on the hypothesis of an Absolute Being. Modern Theism

having discarded the direct and self sustained testificatory value of Revelation establishes therefore, only an inferred and hypothesized God. This God is really a creation of our intellect. This intellect, however, though apparently super sensuous is not, really so. The Hindus term for the intellect is *manas*. This *manas*, though it can neither be seen nor heard nor tasted nor touched nor smelled, is yet intimately and organically related to the senses. Without the *manas*, the senses cannot work, and without the quality of these senses, as distinguished from their physical organs, the *manas* also cannot exist. The quality of these senses are called *tanmatras*. The *manas* or the intellect is, therefore, classed by Hindu thought among the senses. The senses and the intellect both work together to help us to get sensuous experience. They are both organs of perception. The eye the ear etc are the external organs of perception. The intellect or the *manas* is its internal organ. That is all the difference between them. Our intellect or *manas*, therefore, cannot take us beyond the range of the sensuous any more than the senses themselves. The Deity, which our intellectual speculations establish may be something which we can neither see nor hear nor taste nor

touch. But it is still something which is deduced, by the logic of our intellection, from our experiences of the sensuous world. No revelation is necessary to testify to the existence of such a God. The fact of the matter really is that the modern mind has lost all conceptions of the truly super-sensuous and the spiritual. What it calls as super-sensuous is only a suggestion of the senses, something that is deduced by what is called the logic of thought from the testimony of the senses themselves. This testimony would be classed by Hindu logic as inference or *anumana* and *upamana*, and as the testificatory value of all inferences, whether deductive or inductive, is dependent upon the primary perception or *pratyaksha* from which it is derived the real evidence of the truth of modern Natural Theism is that of our senses only, the mind or the manas itself which works these inferences being classed with the senses as an organ of perception, though as an internal organ.

31. Now, the question upon which the Hindu position of the Vedas is built up — is, are there only one or two orders of experience? If there are two orders, one sensuous and the other super-sensuous or spiritual, then, there must be two separate classes of organs or means for gaining these two

religious and the spiritual life is attributed in Hindu thought, represents not the *dhvanyatmakā shabdas*, or words of which the soul and essence is sound. It is composed of the *sphotatmakā shabda*, the soul and essence of which is the root idea or primordial concepts of all objects and relations.

35. Divested of the peculiarities of our special expressions and terminologies that which has been called *sphotatmakā shabdas* in our thought will be found to absolutely coincide with the ideas of Plato and the *logoi* of the Stoics. They are the archetypes after which the whole creation has been produced and fashioned. They are the primeval ideas in the evolution of the universe. And the truth of an object can only be found in and tested by, the idea for which it stands. The truth of a piece of painting or sculpture is not in itself, but in the idea or ideal which the painter or the sculptor desired to reproduce upon his canvas or in his marble. The idea is the only correct and rational measure of its own outer expression, the thought of the word. That is the only test of the truth of the expression or the word. And the Idea of Creation is the only revelation of its true meaning and purpose, the only Law of its own being. Collectively, we speak of the Idea, severally we



speak of ideas. As the universe has One Idea at its origin and centre so the different objects and persons in this universe have also their own special and respective ideas at their origin and centre, and those different and individualised ideas constitute the law of each individual object or being and are the only revelation of their respective meanings and ends. The Universe is not a chaos but a cosmos not a chance medley of things and persons, but an ordered and intelligent unity based upon definite rational relations and ends. This is the fundamental hypothesis of all science. No real knowledge of this universe such as every science presupposes would be possible, if it were not the expression of a Rational Idea. This Rational Idea is our Shabda. The different rational ideas which are held together as parts in a whole or organs in an organism, or limbs in a body,—in the One Ultimate Rational Idea which constitutes the very basis of cosmic unity and are what is called *sphotatmaka shabdas* in our language. Every idea must exist in a mind. It must inhere in and proceed from some Rational Intelligence. When it is joined to its natural expression it means the attempt of this Intelligence to communicate its own thought to some other Intelligence of its own

kind. Our sphota shribh means both this Idea and its necessary and organic expression not the Idea only. It is therefore a true revelation of the meaning and purpose of the Intelligence to which it belongs. In other words it is a Revelation in the true sense of the term.

36 The Universe is thus composed of ideas or of ideas and their natural and rational expression of name and form as we should say in Sanskrit. It is a collection of what would be called ideas in the Platonic sense. But ideas are invisible super-sensuous things. They produce all the properties of matter but are themselves immaterial. They have neither colour nor shape nor smell nor taste nor touch nor extension they cannot be apprehended by any of our senses. They are qualities of the Reason and can be apprehended by the Reason alone. They are in fact above and beyond the mental plane—even intellect the cannot apprehend them. For what we ordinarily know as our mind creates all its invisible or supersensuous ideas out of its experience of visible and sensuous objects. Our ordinary reason and even our loftiest imagination work really upon the sense impressions that we receive from our contact and conflict

with this outer world. Our senses and our intellect or mind which also is really a sense, an organ of outer knowledge though it is not an external organ like the eye or the ear but only an internal organ, reach only to the realm of forms, of words, of expressions, but not to that of the ideas which stand at their back. These ideas are eternal they are complete in themselves they know neither more nor less—it is only in their outer expression in the time series, that we recognise this evolutionary process from less to more in these ideas. Our intellect can recognise those archetypes or primeval ideas only in the process of their outer, cosmic evolution. But this evolutionary process is meaningless and unintelligible except on the hypothesis that that which is being evolved before our senses and our intellect exists in itself full and complete in its own perfected measure and form somewhere. I see the evolution of a picture or a statue before me. They are in the making. But he who is making these has got a full and completed idea or vision or model of the thing that is being made in his own mind and thought. The painter has this idea or vision of beauty full and complete in his mind. There it is not in the making but already made. In the mind of the sculptor his

statue is already fully and completely evolved, though it is being slowly re-evolved or re-produced in the marble before him. There in the mind of the painter, his painting, and in the mind of the sculptor, his statue, exists in their finished forms. When these creators take up their brush or their chisel to execute their plans they become quick with life and movement, that which is beyond time, commences to submit to time conditions, that which is already perfect becomes imperfect with a view to slowly and gradually reproduce its own perfection in and through an evolutionary process. But its perfection lies latent in all the imperfections imposed upon it by the necessity of this reproduction through a process of gradual evolution. The perfect oak is latent in the acorn, the perfect hen or goose in its own egg. The perfect man in its own embryo. This perfect type or idea or model is what directs the course of the evolution of all objects. Some reach this perfection, some apparently fail to do so. But even this failure has always at its back the perfect idea or model or type of the thing that thus fails to reach itself in outer evolution. For even this failure is known and measured by that perfect idea and never by anything else. The failure of the acorn to become

evolution, growing continually from less to more. They are presented here in a state of flux. But they are, there in the Reason of the Absolute in their own true perfect and fixed forms—un-evolved but about to be evolved. These ideas or archetypes exist in the Divine Reason as Sphota Shabdas. The real Veda that which is the highest authority in regard to all matters pertaining to the Unseen and the Spiritual world, consists of these Sphota Shabdas. These creative ideas or archetypes, being eternal, that Veda too is necessarily, eternal. As these Sphotatmaka Shabdas, or ideas and archetypes are elements of the very Reason of the Absolute they have not been created by any one not even by the Brahman Himself, for no agent can ever produce that which is a part of his own being. Therefore this Veda, composed of these Sphotatmaka Shabdas is Apaurusheyā not made or created by any Purusha or Person. And as the truth of every expression lies in and is measured only by, that which it essays to express, and that which stands behind the expression is self sustained, in relation to its own expression, even so while the truth of this world lies in and is measured only by, these Sphotatmaka Shabdas or creative

ideas and primordial archetypes these latter themselves, are self sustained, stand in no need of any outer support, so far as their expression in and through the cosmic process, is concerned. The Veda being composed of these ideas and archetypes is self existent and self sustained can stand in no need of any outer verification. It is therefore, its own absolute evidence and testimony, no other evidence can prove or disprove it.

37 Granting that there are these creative and archetypal ideas of which all objects are only outer and progressive expressions—a hypothesis without which we can discover neither meaning, nor law nor aim which is implied by law—in the universe—the question arises, can we at all know them, except so far as we can infer their existence, and something of their nature also from this creative process itself. This process is cognisable by our senses and our intellect can deduce what we call rational generalisations from these sense experiences, and thereby posit a super-sensuous background of these sensuous experiences. So far one can understand. But all these generalisations are, however, only tentative. They are not, and can never be, final and absolute. With fresh experiences, and the expansion of our field of observation

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sheath. Inside the body—this *annamaya kosha* or this material or physical sheath there is his life, subject to the laws and limitations of the biological plane. This is his *pranamaya kosha*, his biological sheath. Inside this life principle in him, man has his *manas*—his sensorium or his intellect, that by which he works through his outer senses, upon the sensuous world about him, and which is subject to the complex laws and limitations of the psychological plane. This is his *manomaya kosha* or psychological sheath. Inside this psychic or intellectual life in the narrower sense of the term there is in man what may be called his Reason in the highest sense of the term—the organ by which the manifold of his sense experiences and intellectual moods and modes are summed up and united in one unbroken and organic series related to one another and through these relations forming one complete undivided consciousness. This is called *Vijnanam*—in our language. It means the unity of consciousness the sense that I am I. It is the intuition of permanence in changes. This *Vijnanam*, this unity of consciousness, is the Tabernacle of the Indweller, or the *Antaryamin*—the *Sakshi Chaitanya*—the Consciousness which is the witness of both our outer activities and our inner

thoughts and feelings. He is the bridge between the phenomenal and the noumenal, between appearance and reality, between that which is passing away and that which eternally persists in us. This is the sheath of Vijnanam—the Vijnanamaya kosha. Inside it, there is our æsthetic faculty, the basis of the emotional life, subject to all the laws and limitations of that life. Here sits the Enjoyer, the Bhokta, even as in the Vijnanamaya kosha sits enthroned the knower or the Jnata. But from this innermost sheath of the æsthetic life and consciousness, or the anandamaya kosha, to the outermost physical or material plane or the annamay kosha, all these sheaths cover only the realm of the related. They do not reach to—though they perpetually suggest,—the presence of the Absolute. That presence is reached only when the seer is able to pierce through all these five fold sheaths.

42 It is a long and laborious process, but neither supernatural nor impossible. In every country and almost in every generation, there have been superior men and women who having passed through these long and laborious disciplines finally attained this end. All the scriptures of the world, which are really nothing more than records of man's highest and deepest spiritual experiences,

least testimony to the truth and validity of these experiences some more some less but in none is there a complete absence of these evidences. Lacking experience we may not be able to believe in what they believe but we cannot say that their faith is not as much rational as ours.

13 The Hindu believes in the reality of this spiritual cognition. He believes that under proper conditions any person, possessing the physical psychological mental and emotional qualifications for it can by submitting to the necessary disciplines see the Truth directly face to face. Our sages and seers have never denied the possibility of the vision to any human. Indeed they have proclaimed it on the contrary that unless this vision is attained no human gets release from this bondage of self and sense which is the cause of all sins and sufferings. The soul being eternally free bondage is a mere accident it is like a passing cloud over the face of the moon. The passing away of the cloud bank does not create or work up the beauty and light of the moon but simply reveals what was already and all the while there though hidden from view. Similarly the removal of ignorance or illusion does not work up the freedom of the soul but simply reveals what was

ways there. And freedom and illumination being of the very quality and substance of the soul of man every human whatever his or her present condition is bound to be relieved of this bondage some day. It may take one lifetime it may require a hundred or a thousand re-incarnations for an individual to attain this salvation or moksha, but sooner or later it must be reached. And as this vision of the Absolute is an absolute condition precedent of moksha according to every school of Hindu thought every human can and indeed must—one day or another be in a position to verify in his or her own inner life and experience whatever truth there is in the records of ancient religious and spiritual life. The Hindu scriptures therefore lay no claim to any supernatural revelation. Their highest claim is that they are records of super-sensuous (and here even the intellect is included in the term sensuous) experience. These experiences are quite possible of being gained by any one who has the necessary equipment for the purpose and goes through the special disciplines that enables a person to have direct cognition of Truth and Reality.

44 As the truth and meaning of a word or speech are not really in the words of it but only in

the ideas existing in the mind of its author for which the written or spoken words stand and as to know and test their truth and meaning we must go into his mind think and feel just as he does and thereby get into direct touch with his ideas, even so the truth and meaning of this universe are not in its multifarious outer forms and movements but only in the ideas and thoughts of its Maker, and to know these we must get into His mind think His thoughts and realise His ideas. Complete and absolute identification with the Universal is the only way to a real and true knowledge of the meaning and purpose of the universe. All the great religions proclaim not only the possibility of this direct knowledge of God but claim it for their founders and prophets. But while the other reli

our sense activities as well as of our intellectual, emotional, æsthetic and moral life and judgments. We live and move and have our being in Him but unconsciously. Philosophy recognises the presence of the Universal in all our activities both outer and inner only by inference and implication, through the logic of thought. Cannot we get into direct conscious cognition of this reality? The Hindu says we can provided we adopt the necessary disciplines and have the preliminary physical, psychological and spiritual qualifications for initiation into them.

40 The general term for these disciplines is Yoga. Yoga literally means union. Here it means union with the Universal. When the individual consciousness is completely lost in the Universal, then the soul sees the Supreme and stands face to face with the eternal verities. The experience is difficult to explain. It cannot be fully translated into ordinary language. Analogy is the only possible vehicle of expression here. Analogy is not argument not reason but mere indication of facts that cannot be expressed in their own terms. All the higher spiritual literature of the race, abound therefore in analogies of this kind. Literal interpretation of scriptures is consequently, always

m slerding. He who has direct cognition of the truths which these analogies seem to suggest and express can alone understand the meaning of these analogies. The teacher or Guru who has reproduced the teachings of the scriptures in his own inner life and experience can alone interpret them. He alone knows the way to the truth of these. He alone is competent therefore to lead others along that way to the direct cognition of these truths. And the Guru is only a human who has seen the Divine. Man can know the Supreme not as an object but as the subject even as he knows himself as such. This is the meaning of the statement that the Absolute is seen and heard and cognised as the self. Man knows the Absolute in his own Self even as that very Self itself. The state wherein the Self is thus cognised is called Samadhi. Samadhi is roughly translated as trance. In this state the senses are withdrawn from their objects, the mind or manas, the internal organ or the sensorium which makes sense perceptions possible is withdrawn from the senses, the understanding or buddhi which makes all intellection possible is withdrawn from the manas, the empirical ego or ahankara upon which the understanding works is withdrawn from it. When all this is done then

the Self exists in itself—conscious of no objectivity or duality identified completely with the Supreme or the Universal. This is Samādhi. In Samādhi, then the soul sees the Truth not mediately but immediately not darkly as through a glass, but ‘face to face’. The real Veda is thus revealed in Samādhi. This Samādhi is attainable by all who have the necessary equipments and submit to the necessary disciplines for its attainment. Saints and seers and devotees at every age and in every community attain this state and become the source of new revelations. Our Vedas themselves confess their own subordination to the actual direct, revelation of the truth in the self of man.

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## II Comparative Sociology.

### (1)

1 All demands for reform presuppose a conflict between the ideal and the actual, between that which is and that which ought to be. It does not mean simply denial and destruction, but a simultaneous assertion and construction also. These are all very apparent commonplaces, yet when one comes to critically consider the history of many an ardent social reform movement, one frequently finds that even these commonplaces have been ignored in the excitement over some rampant wrong or in the enthusiasm for some abstract good. The primary thing to bear in mind in the consideration of social ideals is, that the ideal of every object or institution lies latent in its own constitution and being and need not be imported and indeed, cannot be imposed upon it, from the outside. This is the fundamental truth of that law or

evolution of some idea. Importation is not the same thing as evolution. There can be no evolution, without law. There can be no law without adaptation of means to end. Law therefore universally implies an end which it seeks to reach. A law that has no end is not law but blind anarchy. The law of social evolution presupposes the existence of an ultimate social end, some idea or ideal that runs perpetually through all the changes both of structure and function, which are progressively wrought in the social organism with a view to reach and realise this ideal end. This ideal end is the regulative idea in social evolution. It is the helmsman who directs universally the course of social progress. The helmsman should always be installed at the steer wheel. But in our excitement over isolated social wrongs or injustice or our enthusiasm for some tempting social idea or ideal which is often times imported from alien social life and institutions with whom we may be thrown into close contact under pressure of historic conditions—we very frequently ignore the right of this helmsman and paralyse the hand that controls the steer wheel thus leaving the social bark to run adrift along the currents of passing ideas and fancies. This is why so often social reform,

is really the inner psychology and history of our social reform movements. And though in course of its subsequent evolution these movements have been more or less modified in many directions, the impulse imputed to them by the forces that originally called them into being still controls their general course and evolution.

3 The fact of the matter really is that we have had so far only more or less violent reactions against the earlier movements of social reform in the country, but no conscious and considered attempt to reach out to a new social synthesis such as will reconcile the conflicting claims of the new and the old social ideals. For, it should not be overlooked that though he bitterly hates the name, even the social reactionary too is essentially a reformer. He feels, even if he may not always verbalise it, that the old order is changing, and it is in the power of no man to keep things just as they had been in the time of our great grandfathers. He feels, perhaps not always consciously but feels without doubt instinctively, the shock of new ideas and the imperative demand for social changes and reconstructions, of the new conditions. Even as a revivalist, he tacitly admits that the old order is either dead or dying, for unless it were so, there

would be no need to try to revive it. So even the reactionary too is working for some sort of social reconstruction to work some changes in the existing order, with a view to save its vital continuity with the past. And so far as his anxiety to preserve this continuity goes, the reactionary is instinctively in the right. He has supplied, however feebly or rationally it may be a much needed corrective against the excessive tendency towards the alienation of our society - which the earlier social reform movements had unmistakably developed. But all reactions are inherently protestant. If the earlier social reform movements had raised a violent protest against the unreason and inhumanities of the old order the reaction that followed these movements itself also raised a similar protest against the reckless radicalism of the new reforms. And a protest is always a half truth. It is an antithesis itself even though it may stand against an antecedent antithesis. A reaction can never strike the rational mean between a thesis and an antithesis. It can never offer a ground of reasonable reconciliation between two conflicting ideas or movements. On the contrary, it always becomes a party to the old conflict itself, and, thereby, openly abdicates its right and authority to

been practically living, to breathe the class spirit of Europe into the structure of our old caste system. While always swearing by the name of the ancient Hindu culture this movement is in every respect a denial of the very spirit of that culture. The one saving grace of the old system of our castes was that by the very act of dividing the social functions into four mutually exclusive classes and thus creating an impassable barrier between them it practically prevented the growth of any unhealthy spirit of rivalry and conflict between the different castes and thus preserved both the unity and the amity of our old social life and relations. From of old the social philosophy of the Hindus had recognised the organic unity of the social whole. The very text which says that the Brahmin came out of the mouth of Brahman and the Kshatriya from his arm the Vaisya from his thighs and Sudra from his feet proves this fundamental organic conception of the sociological ideals and speculations of the Hindus. The feet the thighs the arms are all as vital and necessary parts and limbs of the body as the mouth itself. The body liveth not by its mouth only. The mouth can no more isolate itself in its conceit of superiority, from the feet and the thighs and the arms than

divine consummation of both. The true and full object and utility of Yoga can only be accomplished when the conscious Yoga in man becomes like the subconscious Yoga in nature outwardly conterminous with life itself and we can once more looking out both on the path and the achievement say, in a more perfect and luminous sense all life is Yoga.

23 The real course of Yoga is to start with Will and finish with the Body. Educate the Will first, through the Will educate the Jnanam through Jnanam purify the Chitta, control the Prana and calm the Manas. Through all these instruments immortalise the Body. You are Ishwara. You are the individual God and He is the Universal God. He wills and all things happen according to His Will.

24 Will is the foundation of Yoga. Will is the organ of Ishwara or living Master of the Body. It works through Buddhi for thought and knowledge, through Manas for sensations, through Chitta for emotions and through Prana for enjoyment. When it functions perfectly working in each organ according to the capacities of the organ, then the work of the Will becomes perfect and infallible. Man must remember that he is Ishwara, the King, the Master and God Himself. He has a mighty minister.

the Will The Will obeys the Ishwara, but it acts in itself and by itself It uses the rest, it must not be used by them It uses Buddhi for knowledge, not for command It uses the Manas for sensations, not for either command or knowledge It uses the Heart for emotions not for sensation, knowledge or command It uses the Prana for enjoyment, not for any other function It uses the Body for motion and action, not as a thing that can limit or determine either knowledge, feeling, sensation, power or enjoyment It must keep itself apart and command all other things, as a thing separate from all of them They are only a machine, the Purusha is the Master of the Machine the motor power This is the Right Knowledge.

25 The Will, when it begins to act, will be hampered by the Swabhava, because the nature of humanity is imperfect, only partly evolved Humanity is evolving and Yoga is the means of carrying the evolution forward with great and victorious rapidity The Will must first get rid of the old Samskara, the Ajnana, that I am man, not God limited, not illimitable, helpless, not omnipotent If there is confusion and disorder among the functions, then the Will cannot act omnipotently. Therefore, you must develop Jnanam.

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The general nature of things has certain tendencies or laws in it which oppose the development of the Yoga as well as certain tendencies which help the development of Yoga. A rule, habit or tendency once established has a right to survive a natural unwillingness to be changed or annulled. The Will in the end establishes by its action new rules, habits or tendencies which fight with and gradually overcome the old. The old though put down, weakened and no longer a real part of the nature, resists eviction. They are supported by an array of forces or spiritual beings who surround you and live upon your experiences and enjoyments. Here again the Will is bound to triumph, if it is supported by faith or knowledge. Even then the evicted habits and tendencies strive continually to reenter the system and recover their lost seats of power and enjoyment. On the other hand when a new habit or tendency is once established it is the law that it shall develop towards strength and perfection. At first while the Will is comparatively weak or unpractised the progress must be slow. All the stages must be successively and consciously passed through. By the growing strength of the Will, you can replace slow process by swift process.

Then gradual processes are replaced by concentrated processes. Lastly when the man himself becomes God either in a part of his actions or in the whole then the law of concentrated processes gives place to the involved processes, when no process at all seems to be used, when the result follows the action instantaneously, inevitably and miraculously. In reality there is no miracle, the process is used but so rapidly, with such a sovereign ease, that all the stages become involved or hidden in what seems a moment's action.

26 Knowledge is awareness, taking a thing into active consciousness, into our Chaitanya. We take it not from outside, but from inside. All knowledge is an act of consciousness, operating on something in consciousness itself. Everything we know exists in Parabrahman, in our indivisible, universal self-existence. It exists in pure Chit, which is the womb of things as an idea of form, name and quality. It has name, form and quality in the Karana or Mahat, the causal, typal and ideal state of consciousness. Then it gets the possibility of change, development or modification in the Sukshma, the subtle, mental or plastic state of consciousness. Finally it gets the actual change, development,

modification or evolution in the Sthula the material or evolutionary state of consciousness. In the Karana there is no evolution nothing ever changes, all is eternal. The Karana is Satyam. In the Sulshma all is preparation of change. It is full of imagination. It is Swapna not really false but not immediately applicable to the Karana or Sthula. In the Sthula all evolves. To know is really to be conscious of the thing in any or all of these three states. The knowledge of the Sthula is Science. The knowledge of the Sukshma is Philosophy and Religion. The knowledge of the Karana is Yoga. When a man knows the Sthula he knows it with his senses that is with the Manas he knows the Sukshma with reason or the inspired intellect he knows the Karana with the Jnanam or spiritual realisation. Therefore complete knowledge consists of three operations first objective experience, secondly intellectual statement of your understanding of the thing thirdly, subjective or spiritual experience. The Scientist begins from the bottom and climbs if he can to the top. The Yogi begins from the top and descends for perfect proof to the bottom. When you speak of knowledge you realise a thing by subjective experience then think about it and formulate your experience the combination

which forms thought. You verify or test your experience by physical or objective experience.

27. Manas is a receptive organ. It receives the images expressed on the eye &c., and turns them into things perceived. Besides it receives the ideas, images, &c., sent down from the Vijnana into the Chitta and passes them on to the latter organ. In this passage these things become concepts, that is, things conceived or thought of. Percept and concept : *e*, sensational and intellectual thought make understanding. The Manas is the organ of sensation, not of thought. It catches thoughts on their way from Buddhi to the Chitta, but in catching them it turns them into the stuff of sensations. It regards them from the point of view of sensations. The Manas responds to the senses and is always forming percepts and concepts about the sensations it receives. These ideas it sometimes gets from the outside world, sometimes the passive memory in the Chitta, sometimes from the Buddhi. But it tries to impose them all on the Buddhi. It tests everything which it does not take for granted by reference to the senses. You must get the Manas to be still. Concepts in the Manas you may get rid of, but you cannot stop seeing *to*. You must not only still the conceptual

activity of the Manas but transfer to the Buddhi its perceptual activity. When Yoga is perfect Manas will cease to perceive. It will be merely a passage a channel for things from the Buddhi to the Chitta. You must use the Will simultaneously for awaking the Jnanam and for stilling the Manas. You do not have to make your mind a blank. You simply replace by degrees the activity of the higher thought the activity of the mind by the activity of the same organ and the sense perceptions by the activity of the absolute and sovereign activity of the Indriya. You cannot stop perceiving as long as you are not in Sushupti you only stop thinking. So you cannot make your mind blank. Unless you wake the Jnanam first you cannot get rid of this intrusive element. The Indriya must be there already active before the ordinary perceptions can stop work. Thus you develop the Will you use the Will to awaken the Jnanam you use the will

afterwards all these impressions are taken up with the Sukshma body and go with the Jiva into the other world. When he is born again, they are brought with him as latent Samskaras. These impressions are latent in the Chitta until the active memory in the Buddhi calls for them. Those which are continually brought to the Buddhi have a habit of recurring even when not wanted, habitual thoughts, ideas, sentiments, opinions &c, which are the Yogin's chief trouble until the Manas in which they occur becomes quiet. The second and upper layer is that of emotion. The emotions are the acts of the Will sent down into the Chitta and there assuming the form of impulses. There are three divisions, thought impulses, impulses of feeling and impulses of action. The first are instincts, inspirations, insights and intuitions &c, messages, sent down by the Jiva into the Chitta they pass unobserved through the Buddhi, lodge in the Chitta and whenever excited by any contact, external or internal, start up suddenly and strike the Buddhi with the same force as the real inspirations &c, which come down direct from the Vijnanam to the Buddhi. But they come up colored by the emotions distorted by associations and memories in the Chitta, perverted by the imagination which

brings them up. Much of what is called faith, genius, poetic inspiration &c, comes from this source. It is useful to the ordinary man, but a hindrance to the Yogi. The impulses of feeling are what are ordinarily called emotions. The emotions are of two kinds: natural or eternal, artificial or Vikaras. For example, Love is natural, it proceeds from Jnanam and tends to endure in the evolution. Hatred is a Vikara from Love, a distortion or reaction caused by Ajnanam. Those which are natural and eternal are Dharma; the others are Adharma. Adharma is often necessary as a passage or preparation for passing from an undeveloped to a developed, a lower to a higher Dharma. The Yogi has to get rid of Vikaras but not of Sanatana Dharmas. The presence in the Chitta of the impulse to action is a temporary arrangement due to the rajasic development of the human being. The Asuddha Rajasic man cannot be easily stirred into action, except through two forces: desire or emotion. They must stir in him or he cannot act or acts feebly. He cannot understand action without desire and independent of emotion—emotion should only give a color to the Man's temperament. He should be habitually full of feelings of love &c, but he should not act from any individual impulse,



of however noble a character. He should act in obedience to the impulse from the Will in direct communication with the Purusha in the Vijnana, understanding with the Buddhi why the Will acts in that particular way and colouring the act with the emotion appropriate to his temperament. But neither the Buddhi nor the emotion should directly interfere with or try to determine his action. The Buddhi is for thought and the Chitta for emotion. Neither of them have anything to do with action in the Shuddha state. The intellectual man determines his action by his reason or his ideal, the emotional man by his feelings. But the pure person determines them by the higher inspiration proceeding from the divine existence in the Vijnanam. Only the Pure can safely rely on having this kind of experience. The other Yogi often mistakes his own ideas, imaginations, emotions or even desires for the Divine Ones. The Yogi must therefore

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will to still the mind and purify the emotions, you cannot truly get rid of desire. Unpurified emotions must clamour after desire; an unstilled Manas gives it harborage whenever it returns, an unilluminated Buddhi contains the seed of it ready to sprout up at the first opportunity. Unless the whole antahkarana is purified, unless you get a new heart and a new mind, desire cannot be got rid of. When an illuminated understanding lighting up the action of a strengthened will and supported by a pure heart casts desire into the Sukshma Prana and attacks it there in its native place, it can be utterly destroyed. When you have a Visuddha Buddhi you will be able to distinguish these various organs and locate all your mental activities. Desire can then be isolated in the Prana and the heart and mind kept pure of its insistent inroads. For desire is only effective when it can get hold of the Chitta and Buddhi generating Vikaras of emotions and perversions of knowledge which give it strength to impose itself on the will and so influence internal and external action. It is most powerful in the higher kind of human being when it masks itself as a principle or ideal or as a justifiable emotion. All desires have to be got rid of, good and bad. You can use the good

starts blindly from the passions or emotions surging in his heart. The emotions will then become quiet and must be habituated to come as a wave falling into a sea instead of surging furiously into action. These quiet waves which are satisfied with existing and do not demand satisfaction in action or seek to dominate the life or the ideas are the purified emotions. Those which rise upward into the Buddhi and try to shape the thought or opinion, those which move outward into speech or action are impure motions. The emotions in the Chitta are for enjoyment only. The action must be dominated by a higher principle. The will must purify, govern and renew the heart. It has the best chance of doing it if the knowledge has first become active and the mind is still. A still mind means a heart easily purified.

29 Prana is two fold—Sukshma Prana and Sthula Prana—the former moving in the nervous system of the subtle body, the latter in the nervous system of the gross body. The two are closely connected and almost always act upon each other. *The Prana forms the link between the physical and the mental man.* The Sukshma Prana is the seat of desire and its purification is important. Until you have got knowledge and can learn to use your

will to still the mind and purify the emotions you cannot truly get rid of desire. Unpurified emotions must clamour after desire an unstilled Manas gives it harborage whenever it returns an unilluminated Buddhi contains the seed of it ready to sprout up at the first opportunity. Unless the whole antahkarana is purified, unless you get a new heart and a new mind desire cannot be got rid of. When an illuminated understanding lights up the action of a strengthened will and supported by a pure heart casts desire into the Sukshma Prana and attacks it there in its native place it can be utterly destroyed. When you have a Visuddha Buddhi you will be able to distinguish these various organs and locate all your mental activities. Desire can then be isolated in the Prana and the heart and mind kept pure of its insistent inroads. For desire is only effective when it can get hold of the Chitta and Buddhi generating Vikaras of emotions and perversions of knowledge which give it strength to impose itself on the will and so influence internal and external action. It is most powerful in the higher kind of human being when it masks itself as a principle or ideal or as a justifiable emotion. All desires have to be got rid of good and bad. You can use the good

desires to drive out the bad, on condition that immediately after, you drive out the good also by the one desire of liberation and union with God and even that last desire finally you must renounce and give yourself up wholly to God's will even in that last and greatest matter becoming utterly desireless. Get beyond Virtue as well as Vice. Be satisfied with no bondage, even though the fetters be of gold. Desire is composed of three elements: attachment, longing and preference. Get rid of attachment, first—use your will and pursue an *tahkarna* to throw out the clinging and insistence on things. When the emotions are quiet, this will of itself die away, but for a time it will rage a great deal and try to get the emotions active again. Apply the will steadily and patiently and do not get disturbed by failure. When attachment becomes weak, longing loses its force—still for some time longing for certain things will come not in the heart of Buddha, but in the *Prana*. Only if attachment is gone, the refusal of the thing craved will not leave behind it a permanent grief or continual hunger. There will be only a temporary disturbance of the peace of the heart. When you have got rid of longing even then *Raga* may remain. And if *Raga* is there, *Dvesha* is sure to come in

You must get rid of Raga and Dvesha and have perfect equilibrium. Then you will have Divine Peace and Divine Enjoyment. Peace is the negative Ananda and those have it who rest in the Nirguna Brahma. Divine Enjoyment is the positive Ananda and those have it who rest in the Trigunatita Ananta Brahma. It is best to have both.

30 The Sthula or gross part of man is composed of the Sthula Prana or the physical nervous system and the Annam or body in which the Prana operates. The Prana is the principle of life. Death is brought about by the dissolution of the tie between the Sukshma Deha and the Sthula Deha. That tie is the Prana. The Sukshma Deha takes the Prana into itself and departs. The little that is left in the gross body is of the nature of Aprana with a tendency to dissolution. The Prana part of it, which can alone hold the body together, evaporates and the Aprana leads to disintegration. The Sukshma part of man is the Antahkarana or mind. The gross body is merely the shadow or creation of the subtle Body. It is a mould into which mind pours itself, but the mould itself has been prepared by the mind and can be changed by the mind. A mind purified, liberated and perfected, can do what

among the more thoughtful classes in India a distinct want of confidence in the imported methods of political progress

34 Thirty years ago we were completely under the spell of the European Illumination. We knew little then of our own ideals and institutions and had not the capacity therefore to judge and weigh the ideals and institutions of Europe that had commenced to overwhelm us. Since then a great wave of social reaction and religious revival has passed over the country. All reactionary movements have an element of unreason in them everywhere. Our own movements of social reaction and religious revival were not free from unreason. These excesses are inevitable in all antithetical and protestant movements. But they wear off in course of time and the ultimate residuum which these movements leave behind them take the course of social evolution up to a position which is distinctly higher and saner than both the reactionary movements themselves and the antecedent movements against which they had commenced to work. The new thought in India is therefore neither violently revolutionary like the earlier movements of social or religious or political reforms nor in any sense reactionary like the



subsequent movements of social preservation and religious revival, but is essentially a movement of reconciliation and synthesis.

35 Plainly speaking, the more thoughtful section of our people have been losing their old faith in the modern ideals and institutions of Europe. The almost absolute superiority of the European over the Indian ideals and institutions, which was at one time an important article of the creed of the Indian social or political reformer, is being persistently questioned to day on all sides. We have gradually come to see that Europe had not as yet solved a single one of her numerous outstanding social or political problems by her so-called modern and rational methods. Her freedom is a fancy, her democracy a falsehood, her individualism antisocial, her patriotism anti-humanitarian. Her wealth creates much direr poverty than the world has ever known. Her inventions, while testifying to the superior intellectual powers and equipments of a favoured few are killing the intellectual and moral life of the many. Her splendid organisations, while calling out the energy for initiative and leadership of a few, are practically reducing the many to mere automata. All these are being recognised by the mor-

thoughtful classes even in Europe. They are, perhaps being still more vividly realised by the more thoughtful classes in this country. And this new knowledge has considerably cooled down the old political enthusiasm of large and increasing numbers of our educated countrymen.

36 In fact even in Europe itself the highest thought and culture of the twentieth century will be bound to gradually demand a more or less radical reconsideration of many ideas and ideals that had been accepted as the truest and the best by the speculations and aspirations of the eighteenth and the nineteenth centuries. And possibly among the very first to be so reconsidered will be the shibboleth of Representative Government. In England and America at any rate Representative Government still dominates: it is true the most advanced political thought of the people. But in England and America again the Government is absolutely in the hands of what is called the bourgeoisie in France. It is the educated middle classes who really belonging neither to the aristocracy nor to the people of the country almost absolutely control and guide the course of Government more or less in their own interest. At one time this middle class was nowhere in the political

life of their country. This system of so-called Representative Government was their special device to wrest, for themselves, in the name of the people, the political power and authority that had lain in the hands of the landed aristocracy of the country. The masses in England no more govern themselves even to-day than the masses in Russia or Tibet or Timbukto. Representative Government means, thus, simply a replacement of one small body of rulers by another equally small body, who though ostensibly "returned" by the people or at least by a section of them, are neither of the people nor are really controlled by them.

37. Those who have any acquaintance with the way that Parliamentary Elections are conducted in Great Britain, know what little freedom the voters have in the matter, and what judgment they exercise in the disposition of their votes. No law can, prevent the application of various kinds of "moral" pressure to force the voters to give their votes not to men of their own choice but to some body else's friend or nominee. The class that owned the nation's land ruled the people at one time, in the name of the King and under cover of the authority of the Crown. The class that own the works and factories rule them now, in the

name of Demos and under cover of the authority of the People. But as before so even now, the real people are nowhere. Thus, the so called Representative Government upon which the political life and philosophy of the eighteenth and the nineteenth centuries so much prided themselves is being gradually found out to be a mere cunning device of the intellectual middle classes, to exploit the masses in their own personal or class interest. And there is absolutely nothing in the political thought of the eighteenth or the nineteenth centuries that can hold out any hope for the redress of this new evil of bourgeois rule.

38 The law has given the vote to many people but the law could not secure to them absolute freedom in the exercise of their franchise. Neither could the law endow them with intelligence to understand the complex political or economic issues that are placed before them by rival candidates, or with a sufficiently keen conscience to do the right when they have understood it.

39 No law can, indeed, do it. Mere extension of the franchise will not touch even the outermost fringe of the real problem of modern statecraft. Self Government in the true sense of the term, will be absolutely unattainable in industrial Europe.

of America without a complete reconstruction of the present economic structure of Western Society. Economic slavery and political freedom can never go together. The wage earning classes all over Europe and America are more or less at the mercy of their employers. Men do not buy and sell the modern labourers as they did the Negro slaves in the plantations of the Southern States of America at one time. But these free labourers are really free in one respect only, namely to starve and die if they prefer it to rendering obedience to the wishes of their employers. Otherwise, these modern labourers spending their life away with a view to find profits to their employer are practically as much slaves as the old Negroes were. And long as this new form of slavery is not entirely abolished so long true self government will be absolutely unattained and unattainable by even the most free peoples of Europe.

40 Not is this only an economic problem, which a fair and equitable method of distributing the produce between employer and labourer might be able to solve. We have frightful poverty in India but as yet not that debasing economic slavery which they have more or less in every Western country. And the reason is that, among other

.that the Hindu system of polity was always constitutional, and never despotic. The essence of despotism is that the will of the king is law to his subjects. But the Hindu king was never a law unto himself. Ages before the birth of modern constitutional governments in Europe, the Hindu had worked out a complete separation between the legislative and the executive functions of his Government. His king was, therefore, only the chief magistrate of the country, who had to conduct his kingly office in strict obedience to laws which he himself did not make and which he could neither change nor amend as it suited his wishes or interests. In the constitutional monarchies of Europe like that of Great Britain, for instance the king enjoys what is called the right of veto, indicating that in these countries there is not as yet that absolute separation of the executive and legislative

This Divine Law was the embodiment of the immemorial traditions and customs of the race. But though without any divine sanctions, these traditions and customs form the basis even of the State Constitutions of most of the modern democratic countries of Europe. In fact, the British Monarchy cannot exist for a moment, if absolutely divested of these ancient sanctions. But a fixed body of traditions and customs even though claiming divine sanctions cannot meet the changing conditions and growing needs of the historic evolution of any people. New conditions require new arrangements. New evils that arise in course of the advancing life of a people from simpler to more complex stages, demand new prescriptions. And these were provided in the old Hindu society, not by the enactment of new laws, as is done in modern Europe but by progressive interpretations of the old Divine Law itself. And for this progressive interpretation of the Law, the Hindu polity provided a body of councillors of the king to whom the king had to look up for sanction, whenever the situation in the country required the adoption of any new measures for the preservation or furtherance of the social well being. In fact, all the paraphernalia of the most advanced form of

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This Divine Law was the embodiment of the immemorial traditions and customs of the race. But though without any divine sanctions these traditions and customs form the basis even of the State-Constitution of most of the modern democratic countries of Europe. In fact the British Monarchy cannot exist for a moment if absolutely divested of these ancient sanctions. But a fixed body of traditions and customs even though claiming divine sanctions cannot meet the changing conditions and growing needs of the historic evolution of any people. New conditions require new arrangements. New evils that arise in course of the advancing life of a people from simpler to more complex stages demand new prescriptions. And these were provided in the old Hindu society not by the enactment of new laws, as is done in modern Europe but by progressive interpretations of the old Divine Law itself. And for this progressive interpretation of the Law, the Hindu polity provided a body of councillors of the king to whom the king had to look up for sanction, whenever the situation in the country required the adoption of any new measures for the preservation or furtherance of the social well being. In fact all the paraphernalia of the most advanced form of

constitutional government was furnished by an ancient Hindu polity for the management of the state affairs of the Hindu people. Recent researches into ancient Hindu civilisation are bringing these facts out. And in proportion as our knowledge of our own past history and culture is expanding, and we are coming to know how we too had a very superior political philosophy and had developed a very advanced State Constitution, the old eagerness to prove our capacity for self government by submitting ourselves to be tested by the standards of Europe, through the actual introduction and working of modern European institutions in our country, is gradually waning. And with the birth of a new national self-consciousness, we have gradually been gathering sufficient courage even to question the absolute superiority of European institutions over anything that we ourselves had in the past or what we may by and by evolve at present in consonance with our special genius and culture for meeting our present requirements. And we are no longer afraid of recognising and even openly admitting any element of truth or reason that may exist in the indictments of our European critics and opponents.

44 We are, therefore, no longer afraid of admitting that the institutions of so called self-government as they have been developed in Europe, are not entirely suited to the special genius and culture of our people. And we feel absolutely no shame in making the confession, because it does in no way prove our incapacity for true self government. On the contrary we have an idea that Europe herself is far less endowed with the moral and mental qualities that fit any nation for real self government than ourselves. The whole philosophy of what is called Representative Government in Europe is essentially individualistic and inherently anti social. It has been so far worked up on the assumption that there is an inherent antagonism between the interests of one individual and another as well as between those of the different classes of the community, and Representative Government is the best device that Europe has so far been able to think out for the safeguarding of these separate individualistic and sectional interests against the attacks or encroachments of their respective rivals and competitors. We see it proved every day in every Representative Assembly in Europe which are only so many arenas for the different classes of the

country to fight out the interminable battles of their class interests. The sense of the organic unity of the nation is lost every where in the clang and clash of these class wars and it comes occasionally to the surface only when the nation goes to war with another nation. And even then it is only a poor particularistic sentiment, unrelated to the ideal of Universal Humanity. And this being the true character of the Representative Institutions that Europe has been able so far to develop, what reason is there for us to hang down our heads in shame and humiliation if we are told that these are not suited to our genius and character, or if we ourselves openly confess it.

45 In fact, it is a rudimentary principle of the Nationalist School that European institutions should not be bodily imposed upon us by the authority of the British Government in the country. For it holds that all such superimpositions, however kindly meant, are more likely to hinder than help the real progress of our people towards the highest modern ideal. This modern ideal is no more the special possession of Europe than it is of India. It is the result of various forces that are more or less operative as much in India as in Europe or America. It is the common heritage of

all the civilised peoples of our time. The West is no nearer to the realisation of it than the East. And ultimately this ideal will be bound to realise itself in diverse forms, through diverse methods, in the different countries of the world. Europe has been seeking to realise this ideal in her own way, following her own special genius, along the course of her special historic evolution. India with a different genius and character, a different course of past historic evolution, will, if left to herself, develop her own lines of progress towards the same common ideal.

46 Some years ago, not only had we a very superior form of self government in our ancient village communities but we had even thirty years ago, in many parts of the country, an actual measure of communal freedom in regard to all such matters as did not fall within the purview of the laws and regulations of the British Government in the country. Our Panchayets, though deprived of their old quasi political powers, were yet, a powerful instrument and vehicle of the corporate life of our villages and still ruled the life of the people to a very large extent. The new and alien form of municipal government which was enthusiastically received by the English educated classes for whose

special benefit it was evidently created, was neither understood nor appreciated by the masses

47 And the experience of the last thirty years of our so called municipal self government completely proves how difficult, if not utterly impossible, it is to cultivate the true spirit of self government in our country through imported foreign institutions and alien methods Though municipal commissioners are elected in most places by the rate payers themselves, there is really no self-government in any of our municipalities The primary object of the franchise, whether municipal or parliamentary, is to provide an effective check upon the tendency of those who are entrusted with the duty of carrying on the administration of the town or of the state, to run the business in their own private or class interest This check has not as yet become effective even in democratic countries like America or England, which have had a long training in the working of these so-called popular institutions And it goes without saying that in our elected municipalities the rate-payers have not only failed so far to realise this primary end of the municipal franchise, but that they have, the educated and the uneducated alike, no appreciation even of this primary end It is

not at all surprising, therefore, that our so called municipal self government has been, so far, a dead failure. And even where, as in some of our presidency towns, it has been somewhat of a success, it has not been of much use as an institution for the political education of the masses which it was reasonably expected to be. Generally speaking, it may be very safely said that in most places, this municipal franchise is being sedulously exploited by a few English educated men in their own personal and private interests. The same remark holds good with regard to our District and Local Boards also. And the failure of these new institutions is due to the fact that they did not grow naturally from within the people themselves, but were imposed upon them from without. This failure does not prove our incapacity for self government, but only the unsuitability of these to our genius and traditions. For it is well known that in our old village life we had at one time a real measure of self government, even without any voting register or polling booth. The spirit of centralisation that has dominated the British Administration in India almost from its very commencement has killed these old national

institutions. The new institutions of local self government have not been able to revive so far, the old corporate life of our villages. They never will. The Government is gradually coming to see it, and it is therefore, trying to reconstruct our old village panchayats. But our rulers do not seem to realise it, however, that if the old village life and institutions are to be revived at all the work must be left entirely to the people themselves. Official intervention in any shape or form would court the same failure here again, as has overcome the so called schemes of self government in our Municipalities and District and Local Boards.

48. The new and enlarged Legislative Councils in the various Indian Provinces are mainly built upon the Municipalities and Local and District Boards. There was really no other foundation on which these could be built. This fact may justify the new builders, but cannot impart to their structure any greater reality or strength than what those older bodies have had. The real people of the country are practically nowhere in the Municipalities. Local or District Boards they are equally nowhere, therefore in the new and enlarged organs of self government in their country. The Municipalities Local and District Boards



have hitherto been practically either official bodies or bourgeois organisations. They have been run, in many places, by the local officials after their own mind. Where the non official element has been strong these have been run by the English-educated middle class not merely after their own mind, but frequently even in their own personal or class interests. And as these Municipalities, Local and District Boards constitute, under the present regulations the largest electorates of the so called "Reformed Councils" there is no reason to hope that there will not be run in the same way, to protect and further the interests of the English-educated middle classes more than to advance real popular freedom or safeguard the interests of the masses of the country. In the early stages of the struggle between the prerogatives of the Crown on the one side and the rights of the people on the other, the educated classes even in Europe made common cause with the uneducated masses and spoke and acted in their name. This was lay their only chance of success. We too have been doing this all these years. In all our past political agitations we have also been speaking and acting for the masses. And we have generally been honest in this. Perhaps, there are many people

among our English educated classes who still sincerely believe that they represent the interests of their uneducated countrymen. But as elsewhere so here among us also what is now an honest belief will gradually become a meaningless if not a dishonest cant. For in proportion as the powers of government are gradually transferred from the present bureaucracy to an Indian bourgeoisie in that proportion will develop an antagonism between the interests of this new ruling class on the one hand and those of the general masses of the country on the other. It is the common experience of every democratic country in the West. And human nature being more or less the same all the world over the same social economic and political conditions will be bound to produce, not exactly perhaps the same but undoubtedly similar results everywhere.

49 In fact these conditions will very likely produce much worse evils in India than they have done in England or America. In Europe these so called representative institutions have grown slowly following the general course of the historic evolution of the European peoples. And where any social or political institutions grow in this natural way, they develop not only the needful

checks and counter checks for securing all the good that may be in them while eliminating as far as possible the evils that are inevitably bound up with the good in every human institution but, what is far more important the social organism learns at the same time those subtle tricks of nature which every organism practices for purposes of self preservation. When however any social or political institutions are imposed upon a people artificially from without these natural advantages are lost. And consequently the evil side of these grow here more vigorously than their good side. So there is much greater chance of an unhealthy middle class rule growing here than there was in England for instance. Because in the first place the struggle between the Crown and the People was both much keener and more prolonged in England than the similar struggle between the present Bureaucracy and the People of India is ever likely to be. In fact the British Bureaucracy here representing the British bourgeoisie have already been willing to share the authority of the Government in India with chosen representatives of the English educated Indian bourgeoisie. And the increasing participation of the Indian bourgeoisie in the rights and emoluments of

the present rule will be bound to separate the interests of this class from the general economic and political interests of the uneducated masses. These Council "Reforms" make therefore not for the consolidation and strengthening of our new national life but distinctly for the creation of new class interests and communal antagonisms, calculated to weaken it.

50 These evils will be bound to come in the wake of reforms that do not grow from within the life of a people but are superimposed on them from without. The Indian Legislative Councils have from the very beginning been really such superimpositions. They did not grow out of any real and vital need of the people. When a people feel any vital need for any institutions that need itself creates the organs that are best calculated to meet it and these have then necessarily an organic relation to their general life and activities. They are rooted on the past of that people and are an expansion and evolution of some of their old organs and institutions. The Indian Legislative Councils did not grow thuswise. They have not grown out of the natural expansion of our own civic or political life as they did in Europe. It is only inevitable therefore, that these should bring in their

train new political and moral evils for which our social organism has not as yet developed any remedy

31 Under normal conditions all institutions are the natural and legitimate embodiment of the complex life and ideals of a people. Political institutions are the natural expression and embodiment of a people's political life. First comes the idea then its expression. First is quickened the life force and then follow as a result of its own needs the outer organs and instruments for the organism's own self-realisation. With us however the political institutions have been set up before the birth of real political life. Or more accurately speaking whatever political thought and life may have already commenced to quicken in the country did not create these alien institutions and stands completely outside them. The institutions are larger and more complex than the real political life and thought of the people. The organisation is heavier than what the organism actually needs or can bear. This is the root of the evil. But however much we may feel this evil we cannot do away or even perhaps absolutely do without these Councils now. They are parts of the Administration of the country. And they will have to be

suffered even where they may not be actively supported

52 But since we cannot stop or alter these Councils we must devise adequate means for minimising their evils and increasing whatever possibilities of good there may be in them. And the only way to do it is to strengthen and organise the Nationalist Party which with its legitimate ideal of self help and self reliance for the people and its policy of *laissez faire* so far as the Government is concerned will at least be able to set up a powerful rival Party in our present political life. Such a Party will largely remove the mean and demoralising personal emphasis from the Council Elections and impart even to the debates in the Councils themselves a note of reality which they can scarcely have under existing conditions. The Indian Councils are built upon the model of the British Parliament to some very slight extent. And the party system is the very soul of the parliamentary institutions of Europe. Left to ourselves we might have developed new institutions of popular self government in our own way. We may yet do so by and by. But in the meantime we cannot allow the existing Legislative Councils to grow in their own way, importing unknown

evils into our country and manufacturing a body of middle class legislators who as the same class have done elsewhere will exploit the Administration in their own interest. It is therefore the distinct duty of the Nationalists in the country to actively take the field against these new and dangerous forces and contribute their thoughts and labours to the work of the Administration. They cannot without committing political suicide stick to their old policy of aloofness from the Government any longer.

53 As on the one hand we must throw ourselves into current political activities taking our rightful place and part in the new Councils so on the other hand we must organise our forces and apply ourselves to the more real and useful work of training the rising generations of the country in the true nationalist ideals inculcating the duty of self abnegation and self restraint in the interest of the common life of the nation. The immediate work before us is more moral and intellectual than political. It is more economic than administrative. And for this work the decadent life of our villages must first of all be revived and reorganised. The new generation should therefore be encouraged in every possible way to keep to their own villages.

and lead and organise the economic and social life of their people. If we are able to do this, then political progress will come naturally of itself. But if we neglect to do this, sometimes or fail in the attempt, no amount of political struggles or agitations will help to secure for our nation its rightful place in the coming Federation of the World.

### 5

54 In politics and statecraft, there is only one vital problem before the Government and the people of India at this moment. How to work up a reasonable reconciliation between the legitimate requirements of Indian Nationalism on the one side of the British Empire on the other, in that problem. All other political problems that face us dwindle into utter inconsequence before it. The value of every political or administrative programme or policy in India must now be judged by its capacity to help this reconciliation. And the worth of every political or administrative reform must be determined by the same test.

55 Jagaddhitaya Krishnaya—In the name of Krishna, for the good of the universe,—has been the Regulative Idea in Indian history. This has been the purpose of God in India. It is for the realisation of this Idea that India has, in almost



every respect, been a miniature of the whole world. It is for this reason that in the course of its gradual historic evolution India has become the meeting place of almost all the great world cultures of our time. From almost the very beginnings of our social evolution the trend of Indian history seems to have been to evolve a unique federal ideal among us. The Hindu religion has been for countless centuries past a federation of many religions. The Hindu society has been, similarly, a federation of many practically autonomous communities or castes. The Hindu ideal of the State when there were Hindu States in India, was a truly federal ideal. With the advent of other religions and cultures into India this ancient federal idea has received further developments among us. America has concretised the federal ideal only in one single department of life, namely, that relating to the State. India has evolved this federal type in almost every department of life. We have been clearly trained for countless centuries in this federal ideal. Our appointed part and function in the coming history of the world is to lead humanity into this Universal Federation, universal in every sense of the term. This is the real meaning of the Nationalist Movement in

do this can never endure British Imperialism must therefore in its own interest seek to work out a timely and permanent reconciliation between Indian and Egyptian and Irish and Welsh and Scotch and Australian and South African and Canadian Nationalism with one another and with itself Such a reconciliation can be worked only upon a truly federal basis In Imperial Federation alone will enable British Imperialism to fully realise itself To seek self fulfilment in any other way would be to court ruin and failure

57 All human conflicts, whether between individuals or between communities are due always to unreasonable pretensions on the one side and unjust usurpations on the other Both unreason and injustice are based on falsehood The present conflict in India is caused by a false view of Nationalism on our side and an equally false view of Imperial interests on their side Legitimate Nationalism has no quarrel with true Internationalism or Imperialism True Imperialism also can not be destructive of legitimate Nationalism The real and rational value of the Empire Idea consists in the fact that it offers a much wider and higher formula of human fellowship than the Nation Idea Imperialism must, therefore, offer a

India Nationalism has an essential humanitarian reference. It is not an end unto itself but must realise its special and particularistic ends in and through the universal ends of other social or socio-political units and the collective ends of Universal Humanity. Nationalist conflicts and competitions are therefore only passing phases of the evolution of Humanity and not its permanent elements. Their end is to help a closer union and not to create wider discords.

56 The superior ethical value of the Empire Idea consists only in its capacity to offer a much higher and wider formula of human association than the Nation Idea. And a synthesis implies the rational reconciliation of antecedent conflicts. A true empire is that which can in its corporate life and constitution offer a rational reconciliation of the particularistic conflicts and competitions of the different national units composed within it. To realise this right Imperialist ideal the British Empire must find adequate means for the reconciliation of the particularistic interests and ambitions of the different national units that compose it now. This reconciliation must be worked in and through the larger life and constitution of the Empire. An Empire that will not or that cannot

higher synthesis of all national conflicts and competitions than what can be found in mere Nationalism. The legitimate demand of Nationalism is that it must have the fullest and freest scope to realise its own special life and ideals without any let or hindrance from any other national units or national groups and consistently with the larger life of Universal Humanity. An Empire is a unit composed of many Nationalities. An Empire is a large Social Organism, composed of many small Social Organisms which are its limbs and organs. The true interest of any organism cannot be in conflict with the legitimate freedom and self realisation of its organs, but rather it is furthered and protected by the protection and furtherance of the autonomy and self fulfilment of its different organs. *The true interest of any Empire therefore lies not in the suppression of the freedom of its component Nationalities but only and always in the promotion and perfection of that freedom.* Isolated independence cannot be a legitimate demand of any National unit that has been placed by force of its own historic evolution in vital relations with any Empire. Usurpation of the right and scope of free development along its own line, towards its own

specific cultural ends, of any National unit comprised within an Empire is not required in the true interests of that Empire

58 The present position of the British Government in India will have to be materially amended, before there can be any sort of permanent reconciliation between itself and the aspirations of Indian Nationalism. The Government of India must gradually cease to be autocratic and become more and more truly representative of the highest thought and culture of India controlled and worked by the composite Indian people, through their accredited spokesmen and officers just as the Colonial Governments are, —before it will be able to completely reconcile itself to the legitimate requirements of the Nationalist Ideal. In other words, there must be complete National Autonomy in India, before it can be rightly incorporated into the British Empire as an organic limb and part of it. A time must be, when India autonomous, like the Self Governing Dominions of Great Britain,—an autonomous State or, more correctly speaking, a congeries of autonomous provincialities federated to one another and represented in their collective life and authority by a Central Federal Government. This way lies the coming course of

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hold the peace of the world and the fate of the modern world cultures in the hollow of their hands. Separated from each other it may be impossible for both either to save themselves in the coming clash of nations or help the salvation of others. Every reconciliation of rival claims means a good deal of give and take on either side. To work out a real reconciliation between them, both Indian Nationalism and British Imperialism must make up their minds to sacrifice what may seem just now as pleasant to what is really good for all time to come. British Imperialism must renounce its natural desire to perpetuate the present relations with India as a Dependency of Great Britain. Indian Nationalism must also amend its equally natural ambition to attain the status of an isolated and independent sovereign state. And both parties should do it in their own interest. Indian Nationalism should seriously think over the fatal risks of recklessly pursuing the ideal of isolated independence in the face of the general world situation. British Imperialism should clearly realise the absolute impossibility of keeping a continent like India in a state of perpetual tutelage and helplessness. A free and honourable federation



with Great Britain and her Colonies and Protectorates will not hinder but on the contrary materially help the realisation of the true ends of Indian Nationalism. The absolute autonomy of the federated states is the only basis upon which such a federation can be built up. It will thus secure to us that freedom of self development which must be our one and only plea for desiring national independence. These are what we should consider on our side while seeking for a reasonable compromise with Great Britain. Great Britain too on her side should realise that while a dependent and helpless India must on the one hand be a source of fatal weakness to her Empire, an autonomous and strong India with her own national Militia and Navy will on the other hand make that Empire absolutely invincible against every possible combination of her enemies. And above all such a Federation will also be a guarantee of the world's peace such as nothing else is likely to be.

## 6

61 Nationalism is by no means a mere political idea or ideal. It is something that touches every department of our collective life and activity. It is organised in our domestic our communal our

prejudices. Social activities are acts not of considered and deliberate choice but really of what may be called unconscious coelation. Society accepts that only as true which is in perfect consonance with the sum total of its intellectual, moral, economic, political and spiritual life and experience. New truths and ideas seeking acceptance by any nation or community must fit themselves into the general scheme and philosophy of life of that nation or community. That which the social organism needs for its own self preservation it accepts irrespective of all considerations as to whether it is true or false, noble or ignoble. That which has no reference to this supreme need it either indifferently brushes aside or violently throws out. No organism, neither animal or social, affects pure superfluities. The real practical difficulty does not arise in those cases where there is a slow and gradual assimilation of a new and possibly higher thought or civilisation by a lower culture. It arises only when there is a conflict of competing thoughts and cultures both occupying an advanced and developed stage of evolution.

70 There is a very keen conflict of civilisations in India just now. On the one hand there is our own ancient culture with its special and specialised

ideals and institutions. These ideals and institutions are the growth of ages. They are the fruits of our specific national genius or race consciousness stimulated and controlled by our natural environments on the one side and our contacts and conflicts and associations with other nations and races during different epochs of our past history, on the other. These ideals and institutions aim at certain results which have been the special quest of all our social endeavours. On the other hand is the new culture, which the British rulers of the country have brought to us with them. That too is the growth of ages. That also aims at certain results which have been the quest of all their social endeavours for countless ages. But the characters of these two cultures are different. In fact it may even be said that the key-notes of these two civilisations are in more or less conflict with one another. Fellowship is the key-note of Hinduism. Legalism, on the other hand, is the key-note of Christianity. Collectivism or socialism in the widest sense of the term, is the key-note of our social organisation. Individualism is the key-note of modern European social economy. Co-operation is the key-note of our economic life. Competition is the key-note of that.

of Europe. The way of renunciation has been our eternal way. That of assertion and appropriation has been the way of Europe. The conflict between our civilisation and this new civilisation from Europe is undeniable. At the same time it can hardly be denied that this new and imported culture is more attractive than our old indigenous culture. It appeals oftentimes to those instincts and impulses which our culture had noted as lower and had tried to keep under the strictest control if not to altogether suppress. The temptation before us to go after this gilded god is very great. There are higher elements in European culture. Christianity has developed after its own manner, as high and superior types of manhood as have been developed after our own kind among us. But still we cannot ignore the fact that the immediate appeal of the civilisation of Europe is to man's instincts and appetites more than to his reason and his spiritual life. And if we succumb to the temptation it will mean a complete annihilation of the specific character of our culture. And if we lose that character our title to live as a nation among the other nations of the modern world will be gone. The question with us as a nation is—are we to live or are we to die? It is

social economic or political endeavour in present day Europe and America. This gospel appeals naturally to us here in India. In the light of this ideal we recognise the wrong and the ugliness of our ancient caste divisions. Our social reformers have entered their protest against these caste divisions. We have openly repudiated them and broken away consequently from the old and orthodox community. But what is the result? With larger experience of life we find that social distinctions cannot be so easily and summarily eliminated from any conceivable social economy. There are these distinctions even in England and America where there is nothing like our caste system. Here in India we have caste distinctions there in Europe and America they have class distinctions. Neither here nor there have we any real social equality. The ideal of human brotherhood is as yet as much an unrealised ideal in caste ridden Hindustan as it is in class divided Christen-

social, economic, or political endeavour in present day Europe and America. This gospel appeals naturally to us, here in India. In the light of this ideal, we recognise the wrong and the ugliness of our ancient caste divisions. Our social reformers have entered their protest against these caste divisions. We have openly repudiated them and broken away, consequently, from the old and orthodox community. But what is the result? With larger experience of life we find that social distinctions cannot be so easily and summarily eliminated from any conceivable social economy. There are these distinctions even in England and America, where there is nothing like our caste system. Here, in India, we have caste distinctions, there in Europe and America they have class distinctions. Neither here nor there have we any real social equality. The ideal of human brotherhood is as yet as much an unrealised ideal in caste ridden Hindustan as it is in class divided Christendom. Yet in both the countries persistent attempts have been made from of old to realise it. The highest spirits both among Hindus and Christians have preached against these social inequalities, and have sought to override these distinctions in their own life and conduct. The Brahmin bra-

our enthusiasm for this and similar social reforms. The ideal of human brotherhood is undoubtedly a very noble and lofty ideal—it is a great spiritual truth. But its real spiritual appeal could only touch those whose spiritual life had been truly developed. To us who were still living in the lower carnal plane the appeal of this new gospel of human brotherhood and equality was not to our higher spiritual but only to our lower animal nature. Food desire and sex desire are declared by our sages and saints to be the strongest in all humans. Caste restrictions interfered very seriously, and at every step with the free and unrestricted play and fulfilment of these two common human appetites. The immediate effect of the gospel of human equality as preached by the European Illumination which our British rulers brought to us, was to proclaim and procure our freedom from the unnatural and unwholesome restraints imposed by our castes upon these two appetites—the strongest of all our appetites. We idealised a lot undoubtedly. Our protest against caste whatever its inner and unconscious psychology was not altogether carnal. There was a very large element of youthful idealism at the back of it. But still we were striving after a social utopia.

We were longing for a social equality which does not exist anywhere in the world. We broke through caste, broke away from the old and orthodox communion, in search of a social arrangement where there shall be no distinction between man and man except that which is due to each individual's personal character or intellectual and moral and spiritual acquisitions. Honestly speaking, we have not found it yet—we do not, indeed, expect to find it ever—not at any rate along the road we took in breaking away from our old society. In place of the old divisions of caste we have set up, even in our advanced and reformed community, new divisions of class, after the manner of England and America. Our old caste divisions were based upon birth, these new class distinctions are based upon money and official or professional rank. The man who had the blood of the Brahmin in him could claim special privileges in the old society, he could commit many wrongs with impunity. The person who owns a large balance in his bank can and does claim similar privileges and has his sins similarly condoned in the new and reformed community. Poverty was never a crime or disqualification in the social code in our own community, it is becoming—if it has not already become—so, in



the new community. And when one calmly thinks over these actualities and then serious moral and spiritual implications one cannot gather up enough courage to claim that our present "reformed" condition is intrinsically better, in any way, than our old state of social bondage, or that the new social economy and arrangement carry us nearer to the ideal of human brotherhood and human equality than the old and orthodox arrangement did.

72 The fact of the matter really is that neither our caste system nor their class system is absolutely rational or good. Nor is it easy to determine which of these is comparatively better. Neither our old theocratic social economy, nor their modern democratic social economy embodies the highest social ideal. Both are equally imperfect. If one has some advantages in one direction, the other has similar advantages in another direction. Both are a mixture of truths and half truths of good and evil. Both are merely tentative and distinctly experimental. And, what is most significant of all, both have at their back the same ultimate ideal end, namely, to help gradually to bring out the God in man. Consequently, there is neither room nor need for either borrowing or

lending in organic social evolution. For Humanity is one. This Humanity is the whole. The different nations are limbs and parts of this whole. But it is not a numerical, but an organic whole. Humanity is an organism. The different nations are its organs. The whole is implied in the parts, the organism in its organs. Humanity is implicit, therefore, in every racial or national unit, as much as in every individual human. Racial and national evolution has only one end and meaning, namely, to make explicit in the life and thought of each race or nation, the ideal of Humanity that is ever present and implicit in it. India has, therefore, no rational need to borrow anything from Europe, any more than Europe has any need to borrow anything from India. There is really no exchange or barter, strictly speaking, as a result of the contact of one civilisation with another. What actually happens is that they each stimulate in the other those elements that are more developed in one and less developed in the other. The process is educative, not commercial. It is the universal process of all human intercourse. The company of bad people do not inject their evil into me, but only draws out the evil that lay latent within myself. Association with good and noble men and

women does not actually communicate their goodness or nobility to me but simply and really stimulate and quicken the nobler and diviner elements of my own life and character. Those who have not the seeds of any particular evil in them never suffer therofore, by being thrown into the company of people who have that particular evil fully developed in them. Similarly those who have not any particular type of goodness or virtue latent in them remain absolutely unaffected by even the closest and most constant association with others who have that particular goodness or virtue fully developed in them. These are matters of very common experience. And all these show that there is really neither room nor need of any borrowing or lending in organic social or individual evolution. And it follows as a matter of course therefore that the questions— Is it true? ' Is it good? —do not and cannot arise in the case of nations or races forced by historic circumstances into any contact or conflict with other nations or races.

73 These questions very frequently arise in the case of individuals standing face to face with any new thought or ideal. But we should not forget that the psychology of the individual human

unit is not exactly the same as that of nations and communities. Individual members of a nation or community may, and do largely and even effectively influence the course of evolution of their nation or community. But they do it not directly but inductively, by the force of thought or habit which their individual thinking and living cumulatively produces in the community. A nation very rarely makes any deliberate choice and consciously wills to accept or reject any particular idea or course of action. National impulses like those of all complex organisms are not the result of calm deliberation or considered selection but are due to what may best be characterised as unconscious cerebration. A nation rarely or never weighs and balances the truth or untruth or the good or the evil of any thought or course that presents itself before it, but accepts or rejects it simply according to the law of its own inner affinities or repulsions that which is in harmony with the sum total of its past and present life and experiences and that which is most calculated to help it in its struggle for existence it accepts readily and perhaps even greedily, that which is not of this character, it rejects automatically. This law of natural selection operates equally in social as in biological

*evolution* Individuals may and do influence the course of social evolution but slowly, indirectly, by creating new conditions, stimulating new thoughts, communicating to their community new and nobler ideals. But even here society uses its own selective powers. The collective social consciousness accepts and embraces only such of these new thoughts and ideas and ideals and institutions as are in consonance with its own inner spirit and character, and rejects those that cannot so fit in with that spirit and character.

74 *Truth is a matter of intellectual conviction* or what we call rational belief. And this truth is always relative. What is acceptable and convincing to one person is not necessarily acceptable to others. Our intellectual convictions are always regulated by our experience, training and temperament. A thought or idea to be acceptable to me must fit in with the general scheme of my thinking and reasoning, must conform to the particular cast of my mind. It is, therefore, that what seems to be very good reason to one person, appears as utterly unreasonable to another. Faith really is not a matter of volition, but of cognition and emotion. And our faith always accommodates itself to the general scheme of our thought and the general

habits and avocations of our life. Dogmas of ancient religions are progressively interpreted from age to age, and the injunctions of the prophets and teachers of the world have new meanings put upon them, with either additions or reservations, to accommodate them with the actual thought and life of their adherents and followers. We may vote a thing as lower, but cannot condemn it as sin. It is true and good for those who are in that particular stage of evolution. They must pass through it, must beat their music out, wear out the animal and the carnal that is still in them in this way. It is bad for those who stand on another plane, and are therefore under another law. Those who are in the law must be judged by the law and not by another, either a higher or a lower law. This is the real ethics of evolution. This is what must be understood by self-realisation as the ultimate and eternal ethical end. This self is neither an arithmetical combination nor a mechanical compound, but is an organism very complicated and complex,

state or stage For upon its faithful fulfilment of that law only will depend every chance and possibility of its ascent to the next higher state or stage

Faithful in few things I shall make the ruler over many things —this is the law here also And this is true nationalism It is the loyalty of a nation to its own genius its own nature its own proper and true self Like individuals nations too are sometimes if not frequently, tempted to be faithless to itself These temptations come when a nation comes in contact with another nation or other nations owning a different culture and civilisation which, if accepted may place them in a position of greater earthly advantage These temptations have come to us for instance, in India now The whole structure of the civilisation of our rulers is based upon the belief that it is a good thing to cultivate intellectual and material capacities even at the cost of certain moral evils which we are able to accurately foresee The preference of material and intellectual ends over moral and spiritual ends constitutes a prominent feature of the present phase of this civilisation with which our nation stands confronted today The representatives of this new civilisation hold political sovereignty over us It is always natural

for the subjects to follow their sovereign. In the next place the natural leaning of our common carnal appetites is to give preference to material over moral and spiritual good. The genius of our old civilisation was very different. It gave preference to moral and spiritual acquisitions over earthly powers and enjoyments. Ours was the straight way. That of the new culture imported into our country now is much broader and easier and more tempting. Nationalism has therefore a very positive value to us. Loyalty to our national ideals and institutions means really our only chance of living as a distinct and individual nation. It constitutes our only title to live as an individual nation among the nations of the modern world. It is a supremely practical problem to us. Its value is positive and not negative.

76 To a good many people nationalism means only rant and hidebound conservatism. This unreasonable and rigid conservatism has often masqueraded as real nationalism and the note of sober and rational progress has frequently been stifled in its name. Hidebound conservatism is really as different from true nationalism as rampant jingoism is for instance different from real imperialism.



hidebound conservatism on the one hand or of rank revolution on the other. Both are at war with real national life and advancement.

78 The postulates of the Law or Theory of Evolution are mainly two: first heredity, second environment. Its one aim is to maintain the individuality or distinctiveness of the type in and through all the changes of forms and habits that it may undergo in its attempt to adapt itself to its changing environments. But even combination of different original types to form a new type is neither impossible nor unknown. This is not possible however in all cases. It depends upon the affinities of the types that are sought to be crossed to produce a third type higher perhaps, than both the parent types. But even in these hybrids the individuality of the original types is not entirely destroyed but rather preserved either accentuated or modified in the new type produced from them. Nationalism does not therefore deny possibility of the birth of new national types, through the crossing so to say of two or more existing nationalities. But this crossing can be fruitful in the case of such national organisms only as have sufficient affinities between them both in their original race consciousness and in their

present stage of culture and civilisation. Where these affinities are absent there any attempt at crossing either biologically by indiscriminate intermarriage or sociologically by the enforced or imitative introduction of the organs and institutions of a higher religion or civilisation among a lower race will be bound to lead to atavism and degeneration. And the nationalist principle that 'a nation ought to be true to its own personality, and should seek always to preserve continuity with its past' is based upon the need and desire of avoiding these evils and is not meant really to maintain its absolute isolation from the other nations of the world.

79 Such isolation is neither possible nor desirable. It is not possible because of the inevitable movement of populations from thickly populated territories under pressure of economic needs and the consequent disruption of the members of different nationalities upon their neighbouring countries. It had been so in the past when we had no nations really but only tribes and it is through

commerce or both have been leading to colonisation of distant tracts and territories by the more aggressive and expansive nations of the world. These colonisations always lead more or less to international crossing and combination. These are strongly resisted by the members of a higher civilisation when they are placed in intimate physical and geographical contact with those of a lower culture and especially of a different colour as we find in Africa which is being increasingly colonised by the European peoples. But in all these new settlements free and unrestricted miscegenation is allowed among the members of the different white nationalities. These combinations do not however destroy national differentiations but simply create new national types more developed perhaps and surely more complex than the older ones. We are thus seeing before our very eyes the birth and growth of new national types with distinct individualities or personalities of their own not only in the United States of America but even in the British Dominions of Canada and South Africa. And the fact that these new combinations of the members of different nationalities with developed and distinctive notes and marks of their own do not destroy national

differentiations but rather create new national organisms instead of seeking self fulfilment in any shapeless and formless and undifferentiated cosmopolitanism or internationalism proves the truth of the essential postulate of the Philosophy of Nationalism namely that every composite people either living together in one common territory, under one common state or inheritors and workers of a common culture and civilisation whether primitive and simple or advanced and composite from time immemorial or thrown recently into one another's company as members of the same state have or develop a distinct personality of their own. International admixture does not destroy the personality of a new nation but on the contrary, develops it and gives it a new shape and form in which the older types are not entirely obliterated nor from which the older spirit is absolutely eliminated but where these are simply transformed and transmuted. The law of conservation of energy and transmutability of force is not absent even from social evolution. And all these prove the positive value of nationalism as a principle and law of social evolution.

## (8)

80 The true empire idea is not a merely political but is essentially a social ideal. The superior moral value of the empire consists not even in its so called mission of civilisation and progress upon which the modern European and American Imperialists openly seek to justify their conquest and exploitation of non European lands but in the fact that it offers the largest formula of human fellowship so far discovered by our social movements and speculations and that it is therefore the largest vehicle and instrument of that Universal Humanity towards which social evolution is always moving as its ultimate ideal end. The empire must therefore reconcile within its larger life all conflicts of the narrower life and interests of the different nationalities comprised within it. This is the true regulative idea in the evolution of the empire. This Imperialism is therefore an essentially humanitarian and moral ideal.

81 All moral relations however have an element of freedom at their very root and constitution. Physical compulsion does not create but really destroys the true ethical value of all duty. The real ethical value of the family life consists therefore in the free choice and determination of

the various adult members of the family to live its common life and bear their respective share of the common obligations of that life. This choice again, is influenced though perhaps unconsciously only, by the fact that the common life of the family offers greater assurance of personal comfort, peace and happiness and a wider field for the self-realisation of the different members of the family, than what can be offered by the isolated life of the individual. Our birth in any particular family is not as far as we know in our present state an act of free choice, it is true but when we continue to live within the family circle even after we have arrived at what is called the age of discretion that really is though only negatively an act of our free choice and determination. Originally our relations with our community or our nation like our relations with our family are not the result of our free choice and determination it is true. But the continuance of these relations depend really, though not always formally, upon our free will and choice. We are subjected here to no sort of actual physical compulsion. Indeed such physical compulsion would be needed only when we wished to repudiate our communal or

national obligations, and we would wish to repudiate them only when the common life of our community or our nation failed to appeal to our primary instincts of self preservation or to provide adequate vehicles for, or sufficient scope and play to, our natural hankering for peace and happiness and the freest and fullest realisation of our social, or civic, or religious ideals. Freedom, thus, is the very soul and essence of all human fellowship and co operation. Where this freedom is absent, either in feeling or in fact, there the real moral value of these relations is also lost. And it is just here, in the very primary need and condition of the moral life, that the profound ethical significance of the *principle of self government* actually lies,—in the administration of the common affairs, whether of a

he could ever have hoped to get amidst the fierce conflicts and competitions of his isolated individual life and pursuits. Similarly the primitive freedom of the tribal life has often times to be lost in the process which forces many tribes into one larger social unit whether racial or national. At first this apparent loss of the older and narrower freedom of the tribal life may be felt as a wrong and a deprivation but in course of time when the tribal fusion is complete and real community of interests and activities is established between the different units of the new national life this loss is more than amply compensated by the new rights and privileges earned by the former in the larger life and freedom of the nation into which they are incorporated. As long as this compensation is not earned the process of national consolidation is not completed and national independence and authority are not placed upon a firm basis. The true empire idea demands therefore that the obligations of the imperial relations and the restrictions which these impose upon national independence must be acceptable to the different national units composing the empire as necessary for their own highest self fulfilment and be accepted by them, therefore as their own free and considered choice.



For it is only when this condition is fulfilled that the empire is able to truly offer a larger formula and field of human fellowship and international co operation. The ethical value and justification of the empire idea must therefore be measured by the help that it is able to render to the expansion of human freedom and human fellowship.

83 The family, the tribe, the race, the nation,—these form the ascending series of social evolution. In this series each succeeding term is larger and more complex than each and all the preceding terms. Each succeeding stage is reached also by simultaneously restricting and expanding the freedom enjoyed by the social units in the preceding stage. Man has thus both individually and collectively to always lay down his freedom to gain it. Every human association encroaches upon our freedom and even by encroaching upon it it enlarges its bounds and increases its quality and strength. In fact the English word freedom or independence or liberty does not fully express the fundamental truth of this idea. The true philosophy of the social evolution in course of which man continually enlarges the bounds of his associations with brother man and expands his freedom even by continually restricting it is more

fully expressed by our own term *swadheenata*. This term *swadheenata* implies that the permanent and positive concept, in what is called freedom in English is restraint or dependence. Even the word freedom conveys the same implication, for here also we understand the absence or negation of restraint. *Freedom is no restraint*. So restraint is the positive concept here. Hindu thought also accepted it as such. Indeed, it was impossible to do otherwise. Because restraint is what is positively experienced by us and it is only in experiencing it, that we come to feel that we are not free. Hindu thought and culture, however, reached it to a positive view of what is called freedom in English. Our word for this concept is, therefore, not freedom which means no restraint, but *swadheenata* or self restraint. And as every new human association actually expands our self, so even by restricting the older freedom of the narrower self it simultaneously expands the field of freedom of this new and larger self. The self expresses itself through the sense of *my* and *mine*. It is through this sense that we identify ourselves with others, and in thus identifying ourselves we expand ourself so as to include and embrace the *self* of these others also. The sense that 'this is

my family and I am of this family identifies my self with them and thus expands it and by this dual process of identification and expansion it at once restricts my freedom so far as it is not in harmony with the larger life and interests of my family and enlarges it also so far as it includes in its range and authority the collective field of activity and the collective rights of the family. It is thus by expanding our self from the family to the tribe from the tribe to the race or nation from the nation to the empire that we identify it with larger and larger and through this identification we at once restrict and expand the limits of our freedom. The imperial relation thus enlarges our self and helps it to cover much wider ground than the mere national relation and in so doing while restricting our lower and narrower freedom it expands the range and improves the quality of the new freedom which we reach as members of this larger and more complex human association. This is exactly why in being members of a real imperial whole nations while apparently sacrificing their isolated independence really gain assurance of a much larger freedom than what as isolated sovereign states they might ever hope to get. This is why National Autonomy inside an Imperial or

International Federation is far more preferable ideally than isolated national independence. And this is why there is no necessary conflict or antithesis between Nationalism and Imperialism but on the contrary no Nationalist propaganda has any moral worth or significance which does not work towards its own fulfilment in the larger life of some Federal Empire which is the next higher step in the process of social advancement towards that Universal Humanity which is the Ideal End of all Social Evolution.

### (9)

84 Presented in these general and abstract terms the superiority of the empire idea over the nation idea will not be denied. What the Indian Nationalist will feel inclined to deny is the practical value and reference of this higher empire idea to the stern actualities of their life and relations.

85 The internal evolution of imperial policy tends towards a true federal relation between India and Egypt and Great Britain and her self governing Dominions.

86 The British Empire can endure only upon the fulfilment of two conditions. First the consolidation of the present Colonial relations of Great Britain in and through the organisation of an

Imperial Federation, and second, the admission of India, as a co partner of the Empire into this Federation, as an equal among equals. Upon no other condition can the British Empire be truly and permanently worked into a real federal unity. Upon no other condition, as far as human reason and imagination can foresee, can the British connection with India also be permanent. The thing is simply unthinkable, in view of the awakening self consciousness of the different Indian races and communities who have already commenced to shake off their old stupor and to rapidly move forward to occupy their rightful place as builders of a new nationality and history in India and whose spirit of self confidence and self assertion is mainly responsible for the present Indian unrest. Whether India is or is not to be admitted into the coming federation of the British Empire is no longer an attractive intellectual problem in historical probabilities but has come visibly within the very range of living, practical politics. Neither British nor Indian statesmanship can dismiss it as a vain speculation. The question really is no longer debatable for British statesmanship must, in the interests of the British Empire itself, devise adequate means for the admission of India into the

Imperial Federation is a useful co-partner of the Empire and as an equal among equals in relation to its other partners. The motive force that is driving British policy towards this end is neither justice nor generosity but pure even vulgar self-interest. The moral sense of the British people may clothe it with the purple robes of justice. Their social speculations may enshrine it as a new and enlarged vehicle of universal humanity. Philosophy may proclaim its spiritual significance. And poetry may sing of its lofty idealism. But none of these things will alter the fact that this Federation when and if it is built up will owe its existence absolutely to an intelligent estimate of the self-interests of the different nations composing it.

87 India is not ripe as yet to take up her rightful place in the present British Empire. She must be a self-governing unit first of all before she can enter the commonwealth of the self-governing members of the British Empire. She is too big however and much too diversified to form one unit. The problem of self-government in India can only be solved through the evolution of some sort of federalism. The only conceivable form of the Indian State is that of a liberal

Union like that of the United States of America. In the various Indian provinces with their respective provincial laws and administrators we have an excellent nucleus of the State Governments of India while the Government of India overlooking these various provincial Governments and Administrations and controlling directly all inter provincial agencies and works such as Post and Telegraph and Railways and the Army and the Foreign Office—has all the necessary powers and instruments of a Federal Government. The scaffolding and superstructure of a United States of India are there already and the evolution of a truly federal constitution is very easy with all these materials ready at hand. And even as the development of a federal union among the different parts and provinces of the United Kingdom is being forced upon British statesmanship by the needs of the Empire so the same needs have already commenced to force the idea of a federal constitution in India also upon every thoughtful and farseeing British statesman. Without the establishment of a Federal Union in India of its different autonomous provinces worked simultaneously with the scheme of provincial federation in the

United Kingdom it would be impossible to organise a Federation of the British Empire in which the economic and political interest of Great Britain will be fully safeguarded against the greed of her own motley brood grown over seas. For the time is coming when Great Britain in her own national interests will have to play off the Indian and the Egyptian against not only the South African Boer and the French Canadian but equally against the British Australian and the New Zealander. And to be able to do so she must admit both India and Egypt into the Federation of her Empire as equal co-partners with the other members of the Imperial Concern and with a view to do this she must suit her Indian and Egyptian policy to the demands of national autonomy in these countries. And must means necessity and no favour. It admits of no apology and leaves no room for generosity. This must is the solid basis of the reconciliation in true political philosophy of Indian Nationalism and British Imperialism.



## APPENDIX.



### I. THE PRANAVA AUM.

1. ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भव-  
द्भविष्यदिति सर्वमोकार एव । यच्चान्यत्रिकांलातीतं तद-  
प्योकार एव (2) सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा  
चतुष्पात् (3) जागरितस्थानो बहिःप्रज्ञः सप्ताङ्ग एकोन-  
विंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः (4) स्वप्नस्था-  
नोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो  
द्वितीयः पादः (5) यत्र सुप्तो न कंचन कामं कामयते न  
कंचन स्वप्नं पश्यति तत्सुषुप्तम् सुषुप्तस्थान एकीभूतः  
प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्चेतोमुखः प्राज्ञस्तृतीयः  
पादः (6) एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः  
सर्वस्य प्रमवाप्ययौ हि भूतानाम् (7) नान्तःप्रज्ञं न बहिः-  
प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् अदृष्टम-

व्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमैकात्म्यप्रत्ययसारं  
 प्रपञ्चोपशमं शान्तं शिवमद्वैत चतुर्थं मन्यन्ते स आत्मा स  
 विज्ञेयः (8) सोऽयमात्माध्यक्षरमोकारोऽधिमात्रं पादा मात्रा  
 मात्राश्च पादा अकार उकारो मकार इति (9) जागरितस्थानो  
 वैश्वानरोऽकारः प्रथमा मात्राप्तेरादिमत्त्वाद्वाप्नोति ह वै सर्वा-  
 न्कामानादिश्च भवति य एवं वेद (10) स्वप्नस्थानस्तैजस  
 उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वोत्कर्षति ह वै ज्ञानस-  
 ततिं समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद  
 (11) सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा  
 मिनोति ह वा इदं सर्वमपीतिश्च भवति य एव वेद  
 (12) अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत  
 एवमोकार आत्मैव संविशत्यात्मनात्मानं य एवं वेद य एवं  
 वेद ॥



ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् । यः प्रयाति  
 त्यजन्देहं स याति परमा गतिम् ॥ —Bhagavad-Gita  
 VIII.13.

## II The Bhagavad-Gita



2

- (16) नासतो विद्यते भावो नाभावो विद्यते सतः ।  
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः
- (17) अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।  
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति  
अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
- (18) अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत
- (39) एषा तेऽभिहिता सांख्ये बुद्धियोगे त्विमां शृणु ।  
बुद्ध्या युक्तो यथा पार्थ कर्मबन्धं प्रहास्यसि
- (47) कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूर्मा ते सङ्गाऽस्त्वकर्मणि
- (48) योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।  
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते

- (8) लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।  
ज्ञानयोगेन सांख्यानां कर्मयोगेण योगिनाम्
- (9) यज्ञार्थात्कर्मणोऽन्यत् लोकोऽयं कर्मबन्धनः ।  
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर
- (19) तस्मादसक्तः सततं कार्यं कर्म समाचर ।  
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः
- (25) सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत-  
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम्

- ( 6 ) अजोऽपि सत्तत्प्ययात्मा भूतानामीश्वरोऽपि सन् ।  
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया
- (9) जन्म, कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।  
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन
- (18) चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां विद्वद्यकर्तारमव्ययम्,

- (38) न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।  
तत्त्वयं योगससिद्धः कालेनात्मनि विन्दति-

5

- (4) सांख्ययोगौ पृथग्वालाः प्रवदन्ति न पण्डिताः ।  
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम्  
(5) यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।  
एकं सांख्यं च योगं च यः पश्यति स पश्यति  
(12) युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।  
अयुक्तः कामकारेण फले सक्तो निबध्यते  
(21) बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।  
स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते

6

- (10) योगी युञ्जीत सततमात्मानं रहसि स्थितः ।  
एकाकी यतचित्तात्मा निराशीरपरिग्रहः  
(12) तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः-!  
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये

- (15) युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।  
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति
- (26) यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत्
- (29) सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः
- (31) सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।  
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते
- (35) असंशय महाबाहो मनो दुर्निग्रहं चलम् ।  
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते

## 7

- (4) भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।  
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा
- (5) अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।  
जीवभूतां महाबाहो ययेद धार्यते जगत्
- (6) एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।  
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा

- (7) मत्तः परतरं नान्यत्किञ्चिदास्ति धनंजय ।  
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव
- (12) ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।  
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि
- (18) त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।  
मोहितं नाभिजानाति मामेभ्यः परमव्ययम्
- (14) दैवी ह्येषा गुणमयी मम माया दुरत्यया ।  
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते
- (27) इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।  
सर्वभूतानि संमोहं सर्गे यान्ति परन्तप
- (18) येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।  
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः
- (29) जरागरणमोक्षाय मामाश्रित्य यतन्ति ये ।  
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम्
- (30) साधिभूताधिदैवं मां साधियज्ञं च य विदुः ।  
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः

- (१) अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।  
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः
- (४) अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।  
अधियज्ञोऽहमेवात्र देहे देहभृतां वर
- (५) अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।  
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः
- (16) आ ब्रह्मभुवनल्लोकाः पुनरावर्तिनोऽर्जुन ।  
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते
- (18) अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।  
रात्र्यागमे प्रलीयन्ते तत्तैवाव्यक्तसंज्ञके
- (19) भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।  
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे
- (20) परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।  
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति
- (21) अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमा गतिम् ।  
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम



- (23) शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।  
एकया यात्यनावृत्तिमन्ययावर्तते पुनः

## 9

- (2) राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।  
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम्
- (3) अश्रद्धानाः पुरुषा धर्मस्यास्य परंतप ।  
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि
- (4) मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः
- (5) न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।  
भूतभृज च भूतस्थो ममात्मा भूतभावनः
- (6) सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।  
कल्पक्षये पुनस्तानि कल्पादौ विस्तृजाम्यहम्
- (7) प्रकृतिं स्वानवष्टभ्य विस्तृजामि पुनः पुनः ।  
भूतप्रामाण्यं कृत्स्नमवशं प्रकृतेर्वशात्
- (8) मयाध्यक्षेण प्रकृतिः सृजते सचराचरम् ।  
हेतुनानेन कौन्तेय जगद्विपरिवर्तते

- (3) यो मामजमनादिं च वेत्ति लकमहेश्वरम् ।  
 असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते
- (8) अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।  
 इति मत्वा भजन्ते मां बुधा भावसमन्विताः
- (20) अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।  
 अहमादिश्च मध्यं च भूतानामन्त एव च
- (39) यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।  
 न तदस्ति विना यत्स्यान्मया भूतं चराचरम्
- (40) नान्तोऽस्ति मम दिव्याना विभूतीनां परंतप ।  
 एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया
- (42) अथ वा बहुनैतेन किं ज्ञातेन तवार्जुन ।  
 विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्

- (7) इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।  
 मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि

- ( 8) तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।  
 अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा  
 (52) सुदुर्शमिदं रूपं दृष्टवानसि यन्मम ।  
 देवा अप्यस्य रूपस्य नित्यं दर्शनकांक्षिणः  
 (53) नाहं वेदैर्न तपसा न दानेन न चेज्यया ।  
 शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा  
 (54) भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।  
 ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप

## 12

- (2) मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते  
 श्रद्धया परयोपेतास्ते मे युक्ततमा मताः  
 (3) ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।  
 सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम्  
 (4) संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।  
 ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः

- (5) क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।  
 अव्यक्ता हि गतिर्दुःखं देहबद्भिरवाप्यते
- (6) ये तु सर्वाणि कर्माणि भयि संन्यस्य मत्पराः ।  
 अनन्येनैव योगेन मां ध्यायन्त उपासते
- (7) तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।  
 भवामि न चिरात्पार्थ मय्यावेशितचित्तसाम्

## 13

- (2) इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।  
 एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः
- (8) क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।  
 क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यच्चज्ज्ञान मतं मम
- (20) प्रकृतिं पुरपं चैव विद्वद्यनादी उभावपि ।  
 विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान्
- (21) कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।  
 पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते

(22) पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदस्योनिजन्मसु

(24) य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते

(27) यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगाच्चद्विद्धि भरतर्षभ

(35) क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम्

### 14

(3) मम योनिर्महद्ब्रह्म तस्मिन् गर्भे दधाम्यहम् ।

संभवः सर्वभूतानां ततो भवति भारत

(4) सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता

(5) सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम्

- (6) तत्र सत्त्व निर्मलत्वात्प्रकाशकमनामयम् ।  
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ
- (7) रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।  
तन्निवध्नाति कौन्तेय कर्मसङ्गेन देहिनम्
- (8) तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।  
प्रमादालस्यनिद्राभिस्तन्निवध्नाति भारत
- (9) सत्त्वं सुखे सञ्जगति रजः कर्मणि भारत ।  
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत
- (10) रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।  
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा
- (11) नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।  
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति
- (12) गुणनितानतीत्य त्रीन्देही देहसमुद्भवान् ।  
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते

## 15

- (1) ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।  
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित्

(२) अधश्चोर्ध्वं प्रसृतास्तस्य शास्त्रा

गुणप्रवृद्धा विषयप्रचालाः ।

अधश्च मूलान्यनुसंततानि

कर्मानुवन्धीनि मनुष्यलोके

(१६) द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते

(१७) उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकात्रयमाविश्य विभर्त्यव्यय ईश्वरः

(१८) यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः

- (3) तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।  
भवन्ति संपदं दैवीमभिजातस्य भारत
- (4) दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।  
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम्
- (5) दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।  
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव

## 17

- (2) त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।  
सात्त्विकी राजसी चैव तामसी चेति तां शृणु
- (3) सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।  
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः
- (4) यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।  
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः
- (7) आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।  
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु



(६) आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रम्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः

(७) कट्वम्ललवणात्युष्णतीक्ष्णरूक्षंविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः

(१०) यातयामं गतरसं पूति पूर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम्

(११) अफलाकाङ्क्षिमिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः

(१२) अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम्

(१३) विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते

(१४) देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते

- (15) अनुद्वेगकर वाक्य सत्य प्रियहित च यत् ।  
स्वाध्यायाभ्यसनं चैव बाङ्मय तप उच्यते
- (16) मनःप्रसादः सौम्यत्वमौनमात्मविनिग्रहः ।  
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते
- (17) श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।  
अफलाकङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते
- (18) सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।  
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम्
- (19) मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।  
परस्योत्सादार्थं वा तत्तामसमुदाहृतम्
- (20) दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।  
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्
- (21) यत् प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।  
दीयते च परिहिण्टं तद्दानं राजसं स्मृतम्

(22) अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम्

## 18

2) काम्यानां कर्मणां न्यासं संन्यासं क्वयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः

(5) यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्

(6) एतान्यपि तु कर्मणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम्

(7) नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः

(8) दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।

स कृत्वा राजस त्यागं नैव त्यागफलं लभेत्

(9) कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ।

(20) सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ।

(21) पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ।

(22) यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ।

(23) नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ।

(24) यत्तु कामेप्सु । कर्म साहज्येण वा पुनः ।

क्रियते बहुलायास तद्राजसमुदाहृतम् ।

(25) अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ।

- (26) मुक्तसेङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।  
सिद्ध्यासिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते
- (27) रागी कर्मफलप्रेप्सुर्लब्धो हिंसात्मकोऽशुचिः ।  
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः
- (28) अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।  
विषादी दीर्घसूत्री च कर्ता तामस उच्यते
- (30) प्रवृत्त च निवृत्ति च कायाकार्ये भयाभये ।  
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी
- (31) यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।  
यथावत्प्रजानाति बुद्धिः सा पार्थ राजसी
- (32) अधर्मं धर्ममिति या मन्यते तमसा वृता ।  
सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी
- (33) धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।  
योगेनाव्यमिचारिण्या धृतिः सा पार्थ सात्त्विकी

(9) कार्यमित्येव यत्कर्म नियत क्रियतेऽर्जुन ।

सङ्ग त्यक्त्वा फल चैव स त्याग सात्त्विको मत

(20) सर्वभूतेषु येनैक भावमव्ययमीक्षते ।

अविभक्त विभक्तेषु तज्ज्ञान विद्धि सात्त्विकम्

(21) पृथक्त्वेन तु यज्ज्ञान नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञान विद्धि राजसम्

(22) यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।

अतत्त्वार्थवदल्प च तत्तामसमुदाहृतम्

(84) यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी

(85) यया स्वर्गं भयं शोकं विपादं मदमेव च ।

न निमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी

(86) सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति

(87) यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम्

(88) विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं मृतम्

(89) यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम्

(11) ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः

(34) यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी

(35) यया स्वर्गं भयं शोकं विपादं मदमेव च ।

न निमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी

(36) सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति

(37) यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम्

(38) विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं मृतम्